

# REFORMED CHURCH MESSENGER

## A White List

Everybody else is making up a black list. Let us make up the great American white list. Who will go into it? Here are our suggestions:

1. The man who is sufficient American to know that our independence was won by a revolution and not by regularity.

2. The fellow who hates war and isn't afraid to say so.

3. The person who is enough of a friend to mankind to protest against the exploitation of human lives to enrich the pocketbooks of overfat corporations.

4. The individual who loves little children and would rather pay taxes to build schoolhouses than cannons.

5. The statesmen who prefer a clean conscience to a job.

6. The citizen who understands that the United States is a constitutional country.

7. The preacher who listens for the call of the voice of God instead of the jingling of coins in the pocket of the trustees.

—Church Management.

## A Life Is Like A Little Stream

A life is like a little stream,  
Through dismal days or fair  
It winds between high walls of love,  
Or barren wastes of care.

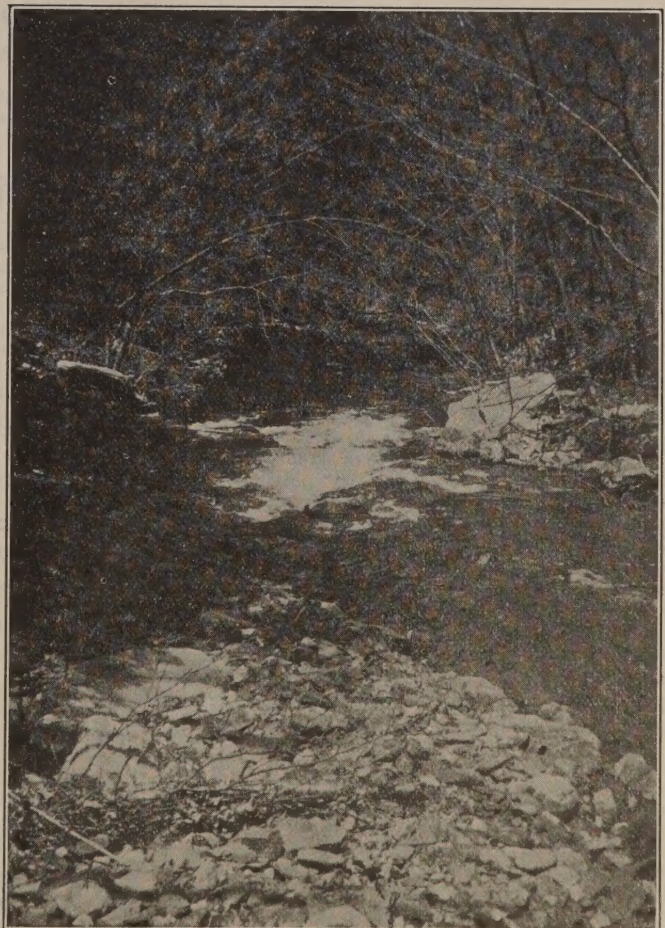
It winds o'er rocks of jealousy,  
Of hatred, and of grief;  
O'er rocks of passion, pain, and pride,  
Of faith, and unbelief.

The storms sweep down and smite its path,  
The wild winds rave and roar;  
But lives and streams cannot turn back,  
They flow on as before.

Flow on to find the great beyond,  
The outlet, wide and free,  
That lies somewhere, around a bend,  
Just where, they cannot see.

'Tis Nature carves the channel deep  
Where lonesome waters flow,  
'Tis GOD who carves the channel  
Where lonesome lives must go.

—Grace H. Poffenberger.





## ONE BOOK A WEEK

### JESUS OR CHRISTIANITY?

Few more challenging books have appeared in recent years than "Jesus or Christianity" by Kirby Page, the editor of "The World Tomorrow" (Doubleday, Doran & Company, New York). It is an attempt to draw the contrast between the religion taught by Jesus and the religion which has passed under the name of Christianity through the ages and still persists.

The first third of the book is devoted to an analysis of the teachings of Jesus and the meaning of the Cross. The fundamental message was love of God and love of the brethren. Jesus was the first teacher of love for everybody, enemy as well as friend. This love is such real love that it means sharing everything with the brethren. The first disciples so understood it and they practised it. They practised love so literally that they would not even engage in war or violence of any kind. (The Church fathers followed the tradition of the disciples and in all their writings it is explicitly stated that a Christian cannot engage in war or kill. Mr. Andrew Carnegie in his famous Rectorial Address at St. Andrew's University, has gathered these sayings together and they make very interesting reading. Either they misunderstood Christ or we have.) The early disciples also so understood Jesus as to practise the solidarity of the Christian flock throughout the world. When one became a Christian he arose out of the nation into a sort of super-nation. His

first loyalty was to the Kingdom of Christ, the Church, to Christ Himself. The Kingdom was his true country, home, and fatherland. All Christians were his fellow citizens, nearer and dearer to him than the citizens of any country to which he and they might belong.

The second third of the book is devoted to showing how, soon after the disciples and Church fathers had gone, Christianity began to be perverted from its original form. By the time of Constantine the perversion was almost complete. One could hardly recognize Jesus in the Christianity of the day. Then came the Crusades when the Church made fighting and killing its chief business. Then the perversion becomes so complete that Christians go further than killing the Turks and heathen and begin killing each other. The wars of religion are among the fiercest of history. Then we find the Church beginning to back the nations in secular wars—which it has been doing ever since. Then the Church begins indulging in persecutions—the Inquisition, the persecution of Jews, the torture of political prisoners. The Church condones slavery and the Feudal system and even the terrible industrial conditions in England until the Reform Bill comes. In very vivid pictures Mr. Page presents these contrasts. There is very little in common with the religion of Jesus during these periods. Indeed the religion of the Church during these ages is just simply the opposite of the teachings of Jesus and His life and death, which proclaimed love, universal brotherhood, forgiveness of the enemy, non-violence, sharing, sacrifice as the laws of life.

The last third of the book is devoted to the contrasts between contemporary Chris-

tianity and the religion of Jesus. Mr. Page shows us, with many illustrations drawn from utterances of clergymen, how the Church in the United States, Great Britain and Germany was involved in the war system during the last great conflict. Of course the Church is now ashamed of many of these utterances, worthy of the heathen at his worst, full of hatred and of vengeance, fire and slaughter, but I suppose Mr. Page would say that the test of any religion is in such times of crisis. One expects the world to lose its head and sink to the level of demons, but one does not expect it of the Church. And Mr. Page is not sure the Church has even yet worked its way out of the war system back into the love and universality of Jesus. Neither am I—but it is trying much harder to be Christian than it has ever tried before and many more Christian leaders are saying the things Mr. Page is saying here, which is an encouraging thing.

In a last chapter Mr. Page asks: Is the Religion of Jesus Practicable? He answers yes, if, first, we will make our goodwill intelligent; if, secondly, we will create social organization; if, thirdly, we will abandon the doctrine that the end justifies the means; if, fourthly, we are willing to take the consequences; and if, fifthly, we will discover and use spiritual resources.

Let me sum up this book, bristling with challenges, in the author's own words: "This volume is a study in contrasts: divergencies between the religion of Jesus and organized Christianity. . . . My purpose is to emphasize the fact that, in spite of the immeasurable good accomplished by Christianity, it has accumulated so many alien and hostile elements as to make it a different religion from the simple faith of its founder.—Frederick Lynch.

## Opportunities of the Rural Church

By C. E. BLUM, *Lancaster Seminary*

In general, the opportunities today of the rural Church are identical with those of all Churches of all times. They can be summarized as opportunities for a more abundant life, though in the instance of the present and future rural Church, certain peculiar lines of emphasis are readily distinguishable.

For example, the vast riches of true worship are to be discovered. Many city Churches are conspicuously poor in this respect; but the rural Churches, almost without exception, have been totally poverty-stricken. Opportunity presents itself in the building of more churchly edifices, the use of beauty in furniture and the service of worship itself. The "ruptured pulpit sofa" and dusty corners will give way before a new sense of dignity in a House that is God's. A rare opportunity this is. For it is certain not only to cultivate a sense of beauty and dignity in the commonplace rustic, but it is bound to re-establish his old sense of loyalty and devotion to the Church, besides giving him a deeper insight into the divine mysteries which is denied him in the purposeless routine of the ordinary "Sunday Morning Service."

The rural Church, in expanding from a one room affair to a departmentalized unit for effective Church School education, offers a second unique opportunity. Anyone who has ever participated in the "lesson Babel" of the one-room school can fully appreciate the possibilities. As the vitalized worship will stimulate a better spirit in the worshippers, so the more effective Church School will produce more efficient leaders, who will in turn contribute to the better worship. More than that, ample opportunity will be provided for a more thorough moral education to counteract a prevalent Puritanic individualism and legalism. The tendency will be toward a true, not a false piety.

Opportunities for Church unity are particularly promising in the rural Church. At least there is a greater need for it, again speaking generally, in the rural Church. Economic stress seems to be the strongest argument. With diminishing congregations, the burden of supporting many pastors falls too heavily upon struggling charges. Moreover, with new learning and extended educational facilities in the secular rural world, the demand arises for more competent ministers. Competent ministers mean higher salaries, which can be raised, under the existing circumstances, only through united budgets. The challenge is thrown out, too, to instill in the soul of the countryside a deeper Christ loyalty, with the consequent loss of a persistent and stubborn denominational loyalty.

Finally, there is opportunity for a dis-

tinatively new gospel of life for the country people. Perhaps it might be centered about the word *contentment*. If the possibilities are there for developing new worshippers and leaders, a parallel must be disclosed in the every-day experience. The attitude of the country people has been too much one of discontent with their lot and of disinterest in their environment. The beauties of nature, pure expressions of God, as well as the benefits of a healthful task must be shown as their heritage, not only for their own fullness of life but for greater stability and abundance in life in general.

These opportunities are not merely visionary. They are real, though they cannot be realized without difficulty. The characteristic conservatism of the people must be reckoned with first. Likewise, their individualistic tendencies and their backwardness. On the other hand, however, there are really heartening aids. The standards of the people have been rising gradually but surely, which will eventually overshadow many of the provincialisms. Country people, besides, have always been known for their whole-heartedness, their staunchness in things religious. The call of the times has not put this spirit to flight entirely. The Church, also, has not completely relinquished its central position in the rural community. It, therefore, continues to afford a good medium for the transference of social and religious life.

The opportunities exist certainly—and many of them. But before they can be grasped fully it is evident that the difficulties mentioned must be overcome and the advantages utilized. It is evident that to do this successfully, a more vital program must be instituted in the rural Church; a larger and broader leadership is required; and last, but not least, time must be granted aplenty, with its sister grace—patience.

### ON LOSING YOUR RELIGION

There are three ways to lose a friend. You can stab him in the back; you can lose him by lying to him or stealing from him; you can get rid of him by simply dropping him.

Religion can be lost in the same way. Some have murdered it with outrageous immorality; some have destroyed it with insincerity and hypocrisy; and others starve it to death. Too many thoughtful persons are starving their religion.

Another group who think they have lost their religion never had one. They had what was handed down to them—an heirloom—but it never really gripped them or convinced them. They were fed with petty hypocrisies when they were young and the religion they were given crumbled when it was called upon to face a world of scientists and psychologists.

—H. H. Tweedy.



Published every Thursday at  
The Schaff Building, Fif-  
teenth and Race Streets,  
Philadelphia, Pa.

# Reformed Church - Messenger -

(FOUNDED IN 1827)

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**SUBSCRIPTIONS:** Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 15th and Race Streets, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

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**ADVERTISING RATE:** Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to FIFTEENTH AND RACE STREETS, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

## EDITORIAL

### A GREAT LIGHT DIVIDED

In the voluminous newspaper and magazine writing that has recently taken its cue from Edison's "Golden Jubilee" there has been revived a phrase which, it seems, was much used at the time of the inventor's great success with the first incandescent lamp but somehow afterward dropped out of common vocabulary. It appears that in the first popular descriptions of the new illuminant a favorite statement was this: "Edison has succeeded in dividing the electric light."

The powerful illumination that radiates from the electric arc formed between two carbon pencils had been known for many years before Edison began his experiments. It had been to a considerable extent used in out-of-door lighting. It had obvious values for what might be more modernly called broadcasting light. But for the home fire-side it was manifestly impossible. Who would want an arc light hanging over the supper table? Who would endure its glare in the living room? While the electric light was undivided—nothing but its flaming radiance sizzling in a dangerous leap from one carbon-point to the other—one would as soon think of domesticating a wild-cat as of taking electricity into the midst of the household circle.

In order to supplant the ancient candle and the old-time kerosene lamp this dazzling flame of scarce-tamed lightning had to be split up into applicable, serving parts. It had to be reduced to a form in which like the little candle of the childish rhyme it could humbly light a small corner. The powerful current throbbing through great feed wires must be divided and again divided until under the control of a tiny switch it might come down to the right hand of the student and shine direct on his book page—might bend over a seamstress sewing or a musician making music or a mother putting her child to bed or a lover writing the pledge of his troth to a distant sweetheart. A fierce, mighty power made gentle, and likewise a thousand times more useful, by being divided, so that no longer shining on the multitude, it might homelike be the cheerful servant, the kindly ministrant, at the fireside, in the kitchen, in the bed-chamber.

But was not the Lord Jesus Christ something of the

same kind of an inventor? "In Him was life, and the life was the light of men." The world has long been full of the glory of the divine Creator. It shined awesomely on lawgivers and sages, on kings and priests and prophets. Isaiah, blinded by the ineffable brightness, could only cry: "Woe is me! for I am undone; mine eyes have seen the King." Such is the dazzled and abashed reverence which gives to the Old Testament its prevailing attitude of shading the eyes. The light is too bright to look upon. The throne of the Eternal is wrapt in a burning shine that human sight may not endure. But Jesus came and divided the light. In His own breast He carried a candle of it that fascinated every eye which caught the gentle gleam. He lighted a like candle in the bosom of every disciple who heeded Him. And the dark corners of woe and pain and sorrow were luminous whenever He or one of His passed by.

This is the meaning of the Christianity to which we too are called. There is still shining over all the world the universal sunlight of God's power and providence. He orders and upholds the frame of cosmic existence whose means and end are beyond the loftiest conception of the human mind. To look on such majesty of divine might is ennobling to the soul. But who may long endure the contemplation of these supernal things? Thought and feeling are soon dazed. "Such knowledge is too wonderful for me!" How blessed then the comfort of being permitted to turn from the full blaze of divine marvels in creation's broad expanse and sit down beside the tiny candle that Jesus has lighted in our own lives—our minute fraction of infinite glory—our share of the divided Light.

A comfort—and a great responsibility too! The divided Light is supplied to us each. But as is true of each particular division of the electric light, its bright shining depends always on keeping the wire-way connection open to the Dynamo. It is the human possessor of the little light who must take care for that. A dead bulb on the lighting circuit darkens the corner it was intended to illuminate. If there is darkness where we live, it is not because there is no Power on the circuit. The break which the brightest current cannot overleap is in ourselves. Let us look to it.

—NOLAN R. BEST.



### "INDEPENDENT" WOMEN

Papers and magazines have had considerable discussion on the question whether women are really becoming more independent of men. So far as human laws are concerned, their increasing emancipation seems to be obvious. What with woman suffrage, and the ever-growing number of feminine wage-earners, one naturally expects a rapid decrease, if not a total disappearance, of the "clinging vine" type of womanhood. Nevertheless, there are those who claim that, in spite of all these things, women are not one whit more independent of masculine judgment or even of masculine whims than in times past. It is certain, for example, that most feminine fashions are designed by men and that the women fall in line with them, no matter how much they seem to protest at first. There were those who said, for example, that the long skirts would not be adopted by the great majority of the dear girls. College students at various institutions for girls are said to have divided bitterly on this important question; but recent indications are that, as usual, the women with few exceptions will fall for the fashions, whether they like them or not.

All of this is decidedly trivial, however, in comparison with the problem of the religious life of the contemporary woman. Some time ago, we noticed on the title page of the *Boston Post* this discriminating statement by Mr. Roger W. Babson: "*The danger is not when women are independent of men, but when they are independent of God.*" That, it seems to us, states succinctly the real problem of our time. For generations we have been counting upon a noble womanhood to strike the spiritual note and to reveal an unfailing and unfaltering leadership in religious activities. It was Christian motherhood which, in large measure, gave tone and temper to the homes whose wholesome influences produced our greatest and best men and women. There is no sign of the times quite so fraught with moral catastrophe and spiritual poverty as the disposition of many leaders of women's organizations most active in the present-day world, to reveal a materialistic spirit and outlook, and to show themselves in their purposes and methods as utterly independent of God.

Several prominent pastors told us recently that the non-attendance at the sanctuary on the part of a number of families was directly traceable to the worldliness of the mothers and daughters of those households. In some cases the women actually discouraged Churchgoing, while in other cases their interest was so small that they used little or no influence in reminding husbands and sons of religious obligations. How different from the praying, God-fearing mothers who made the old-fashioned home a veritable shrine, the nearest place on earth to the House of God! What hope is there for a nation if its womanhood turns away from the things of God? Well, our hope is in the saving remnant of consecrated women, who are as loyal to Christ and the Church as their mothers ever were, and who will carry on. Those whose eyes are not blinded by our current pessimism and moral cynicism will be able to see that there are thousands who have not bowed the knee to Baal.

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### A "RELIGIOUS SCANDAL"

It is proper that, in these pre-Christmas weeks, special thought should be given to Christian co-operation and unity. The meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, held in Chicago last week, again emphasized the present status of the movement for inter-Church co-operation, as well as the folly and futility of the present divided state of Protestantism, with the consequent dissipation of its resources. One of the most encouraging features of the recent conference of the Christian Unity League in New York was the outspoken declaration of a number of leaders of the Protestant Episcopal Church, setting forth the "false premise" of the theory of Apostolic succession. Dr. Karl Reiland, rector of St. George's, said that the idea that Christian unity requires re-ordination is "fiction."

The fact is that "Christian unity requires only recognition, and the chief cause of Christian disunity, at least with reference to the Anglican communion, is its theory of the ministry, which is that Jesus founded a Church and established a ministry beginning with the Apostles; that from them has proceeded a validity accompanied by the outward symbol of the laying-on-of-hands, which has persisted from that time to this in an unbroken chain; that ministers of this succession exercise valid authority. This doctrine is accompanied by a corollary, that a minister not sharing the validity of this succession has no authoritative part in the ministry of the universal Church. Examination reveals that, on the basis of evidence, *this theory is untenable and the doctrine breaks down.* The ministry of the Christian Church was not a revelation; it was an evolution."

In similar spirit, Dr. Beverley D. Tucker, rector of St. Paul's Church, Richmond, said "When it comes to a question of being loyal to the spirit of Jesus Christ or to a rule of my own Church, there should be no questions as to which take precedence or where my loyalty belongs. To break the bread of life with a man in the fellowship of Christian literature, of art, of sainthood and of service, and then to refuse to ratify this unity in the Sacrament of the Master's love, is to make the symbol a screen and a barrier to reality."

In a recent address, Dr. Harry Emerson Fosdick declared that the present sectarianism among Protestants is a "religious scandal." Not only could great savings in money and effort be effected by union, which human stupidity keeps from being done, but "the points of differences between the denominations have no pertinence to any important question in modern life." Dr. Fosdick condemns the proposals from Episcopalian ranks which presuppose a creedal basis and an episcopal form of government, so that "while non-Episcopal Churchmen, out of courtesy, do not say so openly, they say in private that the Episcopalians talk about Church union most eloquently and blockade it most effectively." As a Baptist minister, however, Dr. Fosdick is frank enough to add: "This stone is cast the more freely at my Episcopal brethren because I myself live in a glass house. The two denominations whose characteristic attitudes are most hostile to the achievement of Church union, are, I think, the Episcopalians and the Baptists, and as between them the historic basis for the Episcopalian difficulty is far more respectable than the ritual idiosyncrasy of the Baptists."

It is significant also that the following statement comes from a Baptist minister, Dr. Roger Swetland, president of the New Jersey Baptist Conference and Head Master of Peddie Institute: "There are in existence 37 different Protestant denominational Church boards, each trying to do the same thing; each has its own rented or owned offices and paid secretaries, funds, officers and missionaries. Their activities overlap until the waste is terrific. Can you imagine a large business concern carrying out a program in that manner? The big problem is the inability of Protestantism, as now divided, to cope with the changing conditions in city and suburban life. A policy of Church comity with all Protestant denominations working within the State on a commanding program of Church unity would attract prominent laymen in business and professional life. The warfare of the sects and schisms is the cause for existence of large numbers of unchurched people in all nations. Many who would respond to the appeal of authority lose the force of any appeal amid the confusions of tongues and loud voices of divided claimants." To all this might be added the warning of the *Western Christian Advocate*: "We are informed that 60,000 of the 200,000 Protestant Churches of America are practically dead. By this it is meant that during the year they have gained no new members; perhaps 40,000 or more gained one or two new members, while between 7,000 and 8,000 Churches stand vacant and deserted. These Churches have not as yet been buried, neither have they had the coroner or physician called to pronounce them dead...nevertheless, if a Church goes twelve months without receiving a new member, something is wrong with it."



## IN AN AGE OF SUBSTITUTION

Dr. A. Edward Newton, the eminent Philadelphia author and bibliophile, is one of those who is obsessed by a very real fear that the art of reading is not only sadly neglected today, but that it faces an even more unpropitious tomorrow. "We live in an age of substitution," he says; "we have imitations of everything that is good. Everything is made to taste and feel and look like something else. We have even substitutes for life; we call it reform, progress, efficiency, everything except what it is. Once the novel got a good start, nothing could stop it except such mechanical contrivances as the movies, to which an unnatural and unhuman voice out of a box is now being added. You know what pictures have done to the stage; they have pretty nearly ruined it. And it is quite possible that they may wreak havoc with the novel."

Is it possible that the future may have to be content with mechanical reproductions of the past? Who can doubt that the novel (as well as all other forms of literature) is in peril today not simply from the movies and the automobiles, which take people out of their homes, but also from the radio, which keeps some people at home and induces them to substitute "listening in" for reading? We know in how many cases this has sadly affected Church attendance, and it also explains why so many professing Church members have no time to read the Church paper. Verily, this is an *age of substitution*—and the most common form of it is to be found in the attempt to substitute the human will for the Divine will. People have time for that in which they are deeply interested. It will be a tragic day for civilization if the interest in good reading is permitted to die out because of some form of mechanical substitution. But the Librarian of the British Museum is one of a number who share Dr. Newton's fear that "the art of reading is dying out among us." Is this not one of the outstanding perils against which the true shepherd of souls will warn his flock?

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## THE ALMANAC AND YEAR BOOK

"Bigger and better than ever!", was the comment of an Eastern Synod pastor, after a study of the new *Almanac and Year Book* for 1930. The publication of this popular volume was a bit delayed this year, which makes it all the more urgent for pastors and others, who wish to order the *Almanac*, to be prompt. It is certainly one of the "indispensable" things for all members of the Reformed Church who desire to be well informed regarding our denominational activities. More fully illustrated than ever before, the *Almanac and Year Book* contains in a condensed form just the information you need, and pastors are really doing a favor to their people, as well as to themselves, when they see to it that this "Reformed Church encyclopaedia" goes into as many homes as possible. Send in your order today, if you have not already done so.

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## SEEING THE INVISIBLE

Since the days when men first pushed out into the open "lying just beyond," or with birch-bark canoe floated down a stream, or crossed rivers and inland lakes seeking for that which they believed to be just beyond, the spirit of adventure, the quest for the unknown, has led the way and beckoned men to follow after. When Abram went out from Ur of the Chaldees, "not knowing whither he went," we may believe that Jehovah's voice found a ready listener because of an inward urge to venture into unknown realms, even though they led him into far country.

Seeing the invisible or seeking the invisible has generally proven to be an impulse strong enough to carry the adventurer far into the distance and keep him altogether unafraid. Columbus, by faith, saw another continent lying beyond the great ocean, and except for the spirit of adventure, his eyes would have never seen the shores of the new world. The scientist, in his laboratory, sees by faith, the presence of some elusive element. In his search he may have met with defeat again and again, but every

defeat brought him nearer and nearer to that for which he sought; at last the invisible emerged, the quest for the hidden has been rewarded, a new force or a new element has been added to the world's list of energies, because of which, burdens have been lightened and a new service rendered to men. Edison, Ford, Roentgen, Marconi, the Wright brothers, Lindbergh, Greely, Peary, MacMillan, Amundsen, Scott, Byrd, and a host of others beheld visions of elements, forces and continents that were invisible to others; because they saw the invisible and followed their visions they attained, hidden things were brought to view, and the world in which we live has become a new world.

Commander Byrd's flight from his Antarctic base to the South Pole and return has added another marvelous achievement to the record of daring adventure and discovery; another notable contribution has been made to the annals of Polar exploration. It is true that there were others who preceded him, but Commander Byrd's tour of exploration and discovery differs in many respects from all the others. Amundsen's discovery of the South Pole in 1911 was not known until after several weeks had elapsed. When Scott reached the Pole 5 weeks later and then perished with all of his companions on their return journey, it was a long time before the world knew of that tragedy. In his airship with the aid of the radio, Commander Byrd was followed in his flight, hour by hour, by Europe and America. Less than a score of years of invention and discovery had given Commander Byrd many advantages over his predecessors, and yet no one will say that his expedition did not result in a signal triumph. It was President Hoover who said in his radio message of congratulations to Commander Byrd, "The spirit of great adventure still lives."

The National Geographic Society, through its officials, said that they regard this flight as Byrd's fourth expedition of international geographic importance. First, he was with the MacMillan Arctic expedition; second, his own North Pole flight; third, his flight across the Atlantic; and fourth, the most difficult of all his achievements, his flight to the South Pole and return. The spirit of adventure, the urge of the invisible and the quest for the unseen will abide with men as long as they remember the words of Jehovah, "Replenish the earth, and subdue it: and have dominion," and as long as it remains possible to translate faith into sight.

—A. M. S.

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## REALISM

Ed Howe, the Sage of Potato Hill, is one of America's sophisticated philosophers who writes with trenchant and unembroidered style about our social customs, fashions and foibles. Here is a sample: "The free mingling of boys and girls has some recommendation. In the old days young men thought of women as dainty creatures akin to angels, and were sorely disappointed after marrying one. There is no illusion in the present sweaty, sunburned, barelegged, half-dressed girls." In spite of the male disillusionment, Mr. Howe sadly admits, however, that "a man might just as well marry young; for if he doesn't an old widow will get him later and be harder on him than a young bride would have been." This rather cynical view certainly presents no roseate picture for the swains of today and tomorrow. Even if its implications are unpleasant, we may, however, admire its refreshing candor.

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## LIE OR FIGHT

In the sovereign State of Ohio a woman applied for naturalization into American citizenship. Here is the verbatim dialogue between the Judge and the woman:

Q.—Are you willing to serve in the army, if need be, in time of war? A.—I am willing to serve in my profession . . . a registered nurse.

Q.—Suppose your country saw fit to demand your service in the army in time of war as a combatant, to take part in the war; explain what you would do under such circumstances. A.—I would go to the front in my profession.

Q.—That doesn't answer my question. My question



was: Suppose you were called upon to act as a combatant in time of war for the United States, would you fight? A.—That would not be professional as a nurse.

Q.—That doesn't answer the question: Are you willing to fight for the United States if need be? You understand what is meant by fighting, Miss Graber; I mean to take up arms in defense of the United States if necessary. A.—I cannot kill, but I would be willing to give my life.

Q.—Do I understand that you mean that you are unwilling to fight for the United States? A.—Do you mean by "fighting," killing?

Q.—I do if necessary. Such is war, Miss Graber. The question is as to whether or not in time of war, if need be, you are willing to shed blood in defense of the United States. A.—I said I would be willing to shed my own blood to protect this Government.

Q.—I am not asking you as to your willingness to shed your own blood; I am asking you as to your willingness to shed the blood of others, if need be? A.—I conscientiously could not do that.

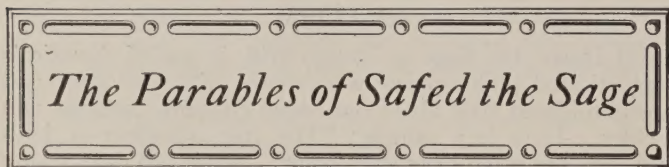
The Court—The petition of the applicant will be dismissed.

It seems positively incredible that we should be subjected to such an exhibition in America in this year of our Lord 1929. The *Philadelphia Record* truly says of it: "This is one of the most amazing dialogues on record. It is funny—and heartrending because it has no 'right' to be funny. A woman who wants to be a citizen of the United States must, it seems, be ready either to lie or to fight. When will recruiting for the Women's Battalion of Death begin?"

We recall the Rosika Schwimmer case of unsavory memory. The *American Friend* now reports in detail the rejection of an admirable woman, Margaret Dorland Webb, of Richmond, Ind. Thus for the first time in a test case a member of a pacifist religious body was ruled out—a conscientious woman Friend who could not promise to go out and kill for the honor of her country.

Surely the time has come for a showdown. Personally we believe that the *American Friend* is right in calling for legislation by Congress to correct this lamentable situation. The willingness to bear arms, even on the part of those whose opposition to all war is a fundamental matter of conscience, must not be regarded as the *sine qua non* of American citizenship.

\* \* \*



## THE PARABLE OF THE WEATHERCOCK AND THE COMPASS

I have a friend who cometh unto me for what he calleth

Advice. But he cometh with his mind already made up as to what he desireth to do, and he is satisfied only if I tell him that what he hath already decided to do is Right.

So he came unto me and asked my advice, and I was silent.

And he said, Why art thou silent?

And I said, Thou hast already decided; wherefore comest thou to me?

And he said, Am I not Correct in my judgment?

And I said, Thou are correct in Judging what thou Desirest to do.

And he said, I perceive that thou dost not agree with me.

And I said, If thou hast perceived it, then were it needless for me to speak of it.

And he said, with Some Approach to Sarcasm, It must be very comfortable for a man to be so everlastingly Right as thou art.

And I said, On the contrary, it is very Uncomfortable. There is no way in which a man loseth so many friends as by being Right. Jane Austin said that if a person would gain friends, one must always seem to permit the other person to Instruct and never assert a Confident Judgment. It is a Sad Infirmary to be Always Right.

And he said, Art thou, then, Infallibly Right?

And I said, In my judgments I have been wrong more often than my best friend could ever have wished when he wished most malevolently; but wrong as my judgments often have been, some of my friends judge wrongly even more than I.

And I said, The Weathercock is a Versatile kind of critter, and he can afford to look down with Considerable scorn upon the lack of enterprise of the Compass. And the Compass is not infallible. But there is not very much concerning the position of the Stars which the Weathercock can teach it. But thou dost form thy judgment from the direction of the Passing Breeze of thy Desire, and then blame the Compass for not chasing thee around the Horizon. And albeit the Compass hath a very Humble place in life, and is shifted from True North by Electric Phenomena in the Skies and by the steel Jack-knife in the pocket of the Helmsman, still hath it some small measure of stability as compared with the Weathercock.

And as he departed, determined to do just what he had always intended to do, but displeased because I judged it to be inadvisable, I said unto him, In the secret places of mine own heart I must and do often mourn that I am so often Wrong in my Judgment; but when I consider the cost to friendship of being of Sound Judgment, then do I sorrow for that I must be so Often Right.

And a little while after I met him, and he said, Thou wert Right, but it was an Accident.

Yet it would have saved him some shekels and some misfortunes if that one time he had believed me Right. For even though I had been Wrong, I was not so Wrong as he who sought advice only that he might be strengthened in his stubbornness.

## Problems Confronting the Teacher of Teachers

FRED D. WENTZEL

Without a clear insight into the nature and function of religious education, Church School leaders will promote a round of activities which are neither individually nor socially redemptive. Without a sure skill in the development of reverent and brotherly pupils they will try now this device and now that, abandoning their task at last in despair or performing its ritual in a hopeless devotion to duty. Without an enduring passion for their work as a vocation they will lose ground in competition with scores of enthusiasts who cry loudly for the time and the loyalty of their pupils. To help religious leaders, and particularly religious teachers, to achieve this clear insight, this sure skill, and this en-

during passion is the difficult work of those who are engaged in leadership training. Consider some of the more thorny problems that confront the educator of leaders.

### I.

There is, first, the problem of the hurried pupil. "I have no time to come." "I am too busy to read." "I simply cannot find time to study." Our difficulty today is not only that a multitude of activities, most of them insignificant, keeps our energies occupied but also that attention to these thousand and one activities has given us the habits of the butterfly. We sip the nectar of a little knowledge here, of a

little entertainment there, but we render ourselves more and more incapable of winning knowledge by patient labor or of creating entertainment by meditation and by the cultivation of the arts of leisure. Hence religious teachers come to classes and conferences and schools with the impatient mood of the gold-digger rather than the industrious mood of the husbandman or the artisan. Perhaps it is because of this impatient mood that some of our teachers continue to prefer the authoritative lecture to the slower and more laborious work of class committees. A group of young people attending a leadership training camp, asked by a teacher what they like least about the course, reply,



"The committee work and the reading by groups."

We need to recognize, of course, that the hurried pupil, with his impatience at the slow processes of group thinking, is a natural product of a public educational system in which one of the primary virtues is to appear to listen attentively to what some authoritarian says, to make believe that one accepts it without question, and to reproduce it word for word in order that one may graduate with highest honors.

It is unfortunate, but perhaps inevitable, that we have been conducting much of our work in leadership training under conditions of haste which tend to confirm the hurried pupil in his undesirable habits. If our five-day leadership schools are to a considerable degree encouraging, the tendency to think that one can become a teacher simply by listening to a few learned lectures or by hastily scanning over a text-book and squeezing through a final examination, they need radical reconstruction in curriculum and in administration. If the assembly period which usually divides the evening in both five-night and ten-night schools hurries the capable teacher and hinders a leisurely consideration of issues and a thoughtful discussion of pupil experiences, one may well question its place in the program of the school.

## II.

A second thorny problem of the teacher of teachers is **the problem of the difficult book**. Of recent books in religious education as well as of old books, leaders of training groups keep writing, "These books are too hard for our people. Most of the members of our classes have little education. The language of the authors is too academic. Isn't it too much to expect of our people that they must acquire a new vocabulary before they can teach in our schools?" It is a disconcerting fact for those who would rejoice in our universal education that thousands of the teachers in our Church Schools are so imperfectly educated that they can use only such books as are written in an elementary style. But it will not solve the problem of the teacher of teachers to know that scores of books are actually too difficult for some of the groups with whom he must deal. Such books as Harold Huntington's "The Story of Our Bible" and Suter's "Creative Teaching" give us reason to hope that religious education can be interpreted in simple terms. Unfortunately it has not yet been so simply and so attractively presented to the public as Overstreet has presented the findings of psychology in "About Ourselves," or as Will Durant has presented the deep things of philosophy in his best-seller, "The Story of Philosophy."

It would help us at least to understand this problem of the difficult book more clearly if we recognized how closely it is related to the problem of the hurried pupil. It is hard to write acceptable books for those who persist in believing that they are too busy to read. Even men of limited education sometimes apply themselves to the unravelling of philosophical works with surprising success. Many teachers of religion need to discover the wisdom of Ruskin. In his "Sesame and Lilies" he writes: "And be sure, also, if the author is worth anything, that you will not get at his meaning all at once—nay, that at his whole meaning you will not for a long time arrive in any wise . . . the metal you are in search of being the author's mind or meaning, his words are as the rock which you have to crush and smelt in order to get at it. And your pickaxes are your own care, wit, and learning; your smelting furnace is your own thoughtful soul. Do not hope to get at any good author's meaning without those tools, and that fire; often you will need sharpest, finest chiseling and patientest

fussing before you can gather one grain of the metal."

The problem of the difficult book would be less disturbing to us if we gave ourselves with finer insight and with greater courage to the teaching of persons rather than to the teaching of books. If a book is not a thing to be memorized and repeated, but a record of the experiences of other people to which we go for guidance in the meeting of situations that are real to us, it loses its terror and takes on the habit of a friend. If it contain a new word here and there, we willingly consult dictionaries and experienced co-workers in order to be sure of its significance. And,

### I DO NOT ASK, O NAZARENE

O lowly Nazarene,  
I do not ask why you were crucified.  
I go with you to olive groves  
And anguish too in prayer;  
I hear the cry of militants  
And know the body pays a price  
Too great for soul to pay;  
I tread with you the Judgment Hall  
That taxes pay for Casar's court  
And hold my peace as you;  
The crown of thorns, the jeers and  
jibes,  
Like molten steel to pattern set,  
Embolden every coward's cry:  
"We have no friend but Caesar!"  
Weary are the dreamer's eyes  
That gaze on Calvary's steep  
And marvel at the recompense  
God gives as well as pays.  
I do not ask why You were cruci-  
fied,—  
There was no other way.

I do not ask if you surmounted fate  
That sealed your soul in stone.  
You were too great to live in flesh  
That measures strength through  
fear;  
Oft have I met such mightiness  
Aglow within defeated men,  
Embodying all worth saving  
Amid chaotic human pain,—  
Such is the might not made with  
hands  
That builds a destiny  
From substance love supplies.  
There are no tombs to hold such  
strength,  
O lovely Nazarene!  
Death is but a rendezvous with God  
Where soul sheds off the handicaps  
Of fleshy lusts and vanities  
And starts a nobler quest.  
I do not ask if you surmounted  
fate,—  
There was no other way.

—Henry Linford Krause.

for that matter, we need not treat every book as if it were sacred and would fulfill its promise of salvation only to those who read it from Genesis to Revelation. We can dip into it here and there, selecting the parts that deal specifically with our situation, if only we have in our teachers capable guides in this selective process. To become such capable guides is the privilege of all those who set themselves to the task of training leaders. What a real advance in our leadership training movement would be possible if we insisted in our local and community schools on worthy reference libraries, and if every course were taught not in the slavery that shackles the teacher of one book, but in the large and fruitful freedom of the teacher who works co-operatively with his pupils to analyze the issues with which they are confronted and to guide them in the activities with which they are entrusted, and who helps them to bring to bear upon

these issues and activities the resources of many of their comrades' experiences recorded in many books!

## III.

A third problem of still larger importance is **the problem of the imitated teacher**. It cannot be too often repeated that in the last analysis, those whom we teach conduct their work when they go back to it after the patterns of our own practice. As we teach them, they will attempt to teach others. In at least three ways the teacher of teachers should feel constrained to set a worthy example. It is one of our peculiar temptations to attempt to teach without knowing our pupils. It is not an easy matter to acquaint ourselves with them and with their tasks before we proceed with the teaching of our courses. And yet, if the theories to which we wish to commit these teachers are true, how can we proceed fruitfully at all if we do not begin by an exploration of their lives and of their teaching responsibilities? We might at least encourage them to fill out some sort of experience record which we could study before the second period. Perhaps it would be wise, when the group is not too large, to spend much of the first evening in individual conferences in which both the maturity of the pupil's thinking and the nature of his responsibility could be brought to light.

We can make sure that our example is worthy of imitation, in the second place, by trying to conduct classroom discussions and to make assignments with reference to the problems that our pupils face and to the teaching situations in which they function as leaders. Even our so-called background courses, like the Old Testament and the Life of Jesus, can be an answer to questions our pupils are asking or a guide to procedures our pupils will use when they discharge their leadership responsibilities. Unless our pupils can honestly say, "That course cleared things up for me," or "I see now how I can teach this course to my boys," or "I have more confidence in the telling of a story than I had before," unless, in other words, we have squarely dealt with the teachers' peculiar situation, we have missed one of the really great opportunities to make religious education a living, redemptive reality.

Another way to give value to our example is to learn to test the pupil's work by **vital** rather than by **verbal** examinations. It is more important that my pupils in "Training for Worship and the Devotional Life" shall have an opportunity to create the worship service for the assembly period and to evaluate it later than that they should be subjected to a devotional talk by a visitor, or that they should correctly check a certain number of true-false statements about worship. If a member of my class studying "The Pupil" makes a careful record of the moving pictures that Jimmy attends, the books he likes to read, the magazines he asks his father to buy, the public school subjects in which he delights, the animals with which he wishes to play, the objects that he enjoys making, I have a better test than if the same teacher wrote me an essay on the necessity of knowing the interests of one's pupils. We can scarcely expect our teachers to learn to measure their success in vital terms, in terms of the enlargement and the enrichment of life, if we continue to gauge our success solely or mainly in terms of correct information.

## IV.

The fourth problem of the teacher of teachers, and in some ways the most difficult, is **the problem of the undefined task**. We who teach in training agencies of various kinds share to no small degree the confusion that is apparent in the thinking of the local Church School leader. Do we not too frequently voice our approval of a **vital** as over against a **verbal** religious



education, the while we permit old habits of verbal instruction to determine the methods we ourselves employ in the classroom? Is it not alluringly easy to profess a conviction that religious education must remake societies and institutions and yet to teach a course on the New Testament as if this record of the early Church were concerned merely with the redemption of souls?

What is religious education? And what ought it to be? Only an effort at the persuasion of individuals to use time-honored devices for the gaining of per-

sonal goods—to pray, to read a holy book, to attend the services of the Church, to abstain from petty vices, and to assent to the validity of past discoveries in the field of religion? Or a co-operative attempt of teacher and pupil to discover the why of our world, and to seek through intelligent enlistment in the furtherance of good causes to find themselves, their neighbors, and their God? In the one case, our task as teachers of teachers is to develop an unritical obedience to present religious customs, an unquestioning adherence to ancient creeds, a passionate desire for per-

sonal security, and an undisturbed at-oneness with the political and economic status quo. In the other, our task is to open for them a world of untrammelled inquiry, to guide them in the testing of every bequest from the past in the refining furnace of present needs, to lead them in the development of those skills which builders of a holier world require, and to share with them the joy of those who venture  
 “To send the keen axe to the root of wrong,  
 Clearing a free way for the feet of God.”

## Christianizing A Nation

(By the Rev. Charles E. Jefferson, D. D., Doubleday, Doran & Co., Inc. Garden City, N. Y.)

Reviewed by J. A. MacCALLUM

This book comprises the record of the Enoch Pond Lectures delivered at Bangor Theological Seminary in 1929. Within a compass of less than 200 pages, the gifted author searches the heart of the reader alike by the questions that he asks and the answers that he gives to his own queries. It is the judgment of this reviewer that there is no stylist in the American pulpit who is the equal of Dr. Jefferson. Paradoxically this is due to the fact that he has no style. His thought is so lucid that it preaches itself. There is never any attempt at rhetoric in his work, nor any necessity for him to discover the beautiful word to which the reader may be tempted to direct his admiration. In single file, Dr. Jefferson's sentences march on to their predetermined goal. Some of them are so short that they are almost staccato, and none of them is ever long, clumsy, or cumbersome. An adjective is a rarity on his pages and when one does appear, it is always chosen for its naked worth and never for its felicitous sound as is so often the case with pulpiteers that a cynic might name.

It was a favored group of theological students who received the advice recorded here, for it would be difficult to think of any better stimulant for the minister who is mentally jaded or disillusioned. Dr. Jefferson does not mince words. He is like a resolute surgeon determined to go to the bottom of the trouble of which his patient is not even remotely conscious. “We Americans like to wave the flag, and we stand up whenever ‘The Star Spangled Banner’ is played or sung, but we are not alert in the realm of earnest thinking concerning what Christian America ought to be and do. We are the victims of village thinking.” Nor does the author stop with generalizations; he rarely fails to

ground them in the specific and concrete.

Dr. Jefferson has a passion for righteousness. If all the citizens or even the churchmen of this republic shared his opinions and his zeal, America would be a far different country from what it is and the world a better world. Occasionally his singleness of aim blinds him to the rights of others but in this he can be forgiven, for his motive is pure. When he tells us that this is a Christian universe and that our little planet is a Christian planet, the detached reader will probably feel that the wish is father of the thought. When he tells us again that “the way to make the government Christian is to make the nation Christian, and the way to make the nation Christian is to make the people Christian, and the way to make the people Christian is to make men and women Christian one by one,” he is telling us too much and too little. It is a commonplace that the morality of governments falls far below the level of the best people whom they represent. A cabinet composed of virtuous fathers, who are all members of the Church and exemplary in their individual conduct, has no scruples whatever about resorting to tricky schemes to learn the secrets of a neighboring government. This is true, not alone in war but in peace. A board of directors made up of equally good men will employ spies to pry into the affairs of a rival corporation. Moreover, Dr. Jefferson's panacea is too simple. We can never make the world Christian by making men and women Christian one by one. The environment in which they grow up must be Christianized or the major portion of our task will always be beyond our reach. The best way to get pure drinking water for Philadelphia is not to filter and sterilize with chemicals the polluted water of the Schuylkill

but to refrain from poisoning the stream as we now do. This suggests the intimate relation between good housing and the Christianization of a city, between expert and sympathetic child guidance and the same purpose, to say nothing of birth control, child labor, and a hundred other allied factors in the social complex to which the Church must direct its attention before the nation is Christianized.

Yet granting that there are defects in Dr. Jefferson's treatment of his subject, whether in emphasis or its lack, or in the failure to take account of certain essential factors, this is a book that can be recommended without qualification not only to the ministers of the country but to every would-be Christian, however modest his intelligence. Every page is rich in suggestion, sane in judgment, and as free as it is possible for the human mind at its best to get from bias or intolerance. Whatever the label of the reader, whether he is Modernist or Fundamentalist, high churchman or low, Protestant or Roman Catholic, he is sure to find inspiration in these chapters if he has any moral convictions to begin with. As a sample of the texture of Dr. Jefferson's thought, the following paragraph, chosen at random, may be offered in conclusion. Its equal in pungency and insight could be found on almost any page.

“Christians are salt. They must keep society from rotting. Christians are light. They must keep society from tumbling into the ditch. In every community the Church should take the lead. It should point out the direction in which the town is to move. It should name the demons which are next to be cast out. It should sound the key on which the town is to sing. It should feed and nourish a public spirit by which the town is to be swept into the gulf current of the Eternal purpose.”

## Supplying the Needs of a Growing City

By FREDERICK WM. BALD

During the past three decades Detroit has had an expansion that is unique. A few comparative statistics will give some conception of its progress.

Since 1900 its area has increased from 28 square miles to 139; its population from 287,704 to 1,423,000; total assessed valuation from 215 millions of dollars to nearly 4 billions; the cost of city government from 4 millions to 153 millions; post office receipts from \$793,000 to 11 millions. Buildings erected in 1900 were valued at 4 millions; last year 129 millions. In one year enough homes, apartments, factories and buildings of all kinds were erected to build a city of 350,000.

He who is proud to be a “citizen of no

mean city” is thrilled by all this progress. But they who are at the seat of government know very well that it imposes enlarged tasks and responsibilities. For instance most of the territory annexed had recently been farm and woodland. With it came about 2,000 miles of unimproved streets. Notwithstanding this, lots were sold, people crowded in and built. They demanded city conveniences and protection. At times it was enough to break down almost any government. But with praiseworthy speed and efficiency the work followed the people.

The city improved transportation by purchasing the car lines. With its numerous extensions into every section it is carrying

over a million passengers a day. It has built a magnificent library and branches, and an equally beautiful Institute of Arts across the street. A large zoological garden has been acquired. The recreation commission provides sports and entertainment. Hospitals, nurses and clinics look after the health. Beside caring for the 25,000 new children that are added to the population each year, the school board has added five colleges to its system: literature, law, teachers, pharmacy and medicine. Thus every phase of the physical, material, intellectual and social life is being cared for.

Apart from the government, old welfare institutions have been enlarged and new



ones formed. There are 80 of them, beneficiaries of the Community Fund. This year \$3,600,000 is being asked for their support. They minister to every conceivable need of the handicapped.

Babylon was safe until its river was diverted. Then the enemy marched in and conquered. No city is safe unless the river of righteousness flows full and strong. It is gratifying to be able to relate that the Churches recognize and accept the responsibility which this vast congregation of souls imposes. They have been trying, with a large measure of success, to keep up with the increase in population.

Evidences of the expansion of the Roman Catholic Church are to be seen everywhere. They have 111 parishes with buildings for worship and education. In addition they have expended millions of dollars within the past ten years for the erection of buildings for other institutions.

The Protestant Church too has displayed much activity. The Lutherans, of which there are 12 branches here, have planted Churches over the new sections. They now have exactly 100 congregations. Many of them maintain parochial schools.

The majority of the Protestants belong to the 18 denominations constituting the Detroit Council of Churches. Of these 18, only two are Lutheran. The Council annually surveys the city for the purpose of finding sections not adequately served. These are then allocated to denominations and a more careful investigation is made. If the result justifies it, work is begun. No exact statistics have been kept, but it is probable that within the past ten years more than 200 Protestant congregations have been established. There is now a total of 427 within the city.

The Reformed Church has been here 80 years—one or two years longer than the Lutheran. We have the original congrega-

tion, three missions, one of which went to self-support last July, and a Hungarian congregation. We are about to establish another mission. During the past ten or fifteen years the story is one of cheering progress. There has been a growth from two congregations to five; from a membership of 500 to 1,200 in the English congregations and to this may be added the 1,600 members of the Hungarians. Four modern Churches have been built, a chapel, two large Church houses and four parsonages. The next decade promises to be better than the last.

The pastors and their people have given their very best to the work. But without the support given by the Board of Home Missions the Reformed Church could not have taken so large a part in providing for the spiritual needs of this growing city. This is saying that every contributor to Home Missions has had a share in strengthening the forces of righteousness here.

## News of the Religious World

By DR. S. M. CAVERT

### Latest Word on the China Famine

On the conflicting views concerning the famine situation in China a fresh ray of light fell in a cablegram to the International Missionary Council, New York, from the National Christian Council of China, Shanghai, under date of November 25. The cablegram carries the following up-to-the-minute information:

"National Christian Council of China is convinced famine conditions are severe and supports the reply of China International Famine Relief Commission to the American Red Cross, especially in the matter of relief needs. We urge an appeal for additional funds and recommend that China International Famine Relief Commission administer, conditioned on their immediate use for winter and spring, and have so informed them."

The National Christian Council of China, from whose office the message comes, is the co-operative agency of practically the entire Christian movement in China. A briefer cablegram of similar import has also been received from Rt. Rev. Logan H. Roots, Episcopal bishop in Hankow. A full interpretation of the statement of the China International Famine Relief Commission, referred to in the cablegram from China printed above, appears in the November mid-monthly issue of the "Survey," from the pen of Prof. John Stewart Burgess, of Yenching University. This article emphasizes the continuance of the drought, the appalling suffering, the practicability of administering relief efficiently in spite of chaotic conditions, and the probability that American help would stimulate the Chinese to greater activity in their own behalf.

### Churchmen Study Marriage and the Family

Anyone who thinks the Churches are not alert in meeting the new issues connected with home life and the relations of the sexes should have been in Buffalo, N. Y., Nov. 21-24. His misgivings would have been relieved. For four days a city-wide conference on Marriage and the Home claimed the hearty co-operation of the Churches of all communions and brought to them the expertness and insight of some of the wisest leaders in this field.

Three long conferences of pastors discussed their part in safeguarding marriage. A great women's luncheon, attended by 800 and addressed by Mrs. Robert E. Speer, Mrs. Anna Garlin Spencer and Miss Mary Anderson of the Women's Bureau of the Federal Government, considered "Sex Relations in Marriage" and "Mar-

ried Women Who Work Outside the Home." At a men's luncheon "The Father and His Boy" and "The Relations of Men to the New Freedom of Women" were the themes. The largest hall in Buffalo was filled with an impressive audience to hear Dr. S. Parkes Cadman on "Religion—a Power for Better Homes." Joint meetings for men and women were addressed by Newell Edson, M.D., and Prof. E. R. Groves, of the University of North Carolina. The young people of the city also participated, especially through a dinner addressed by Professor Groves and President Albert W. Beaven, of Colgate-Rochester Divinity School.

On Sunday morning many pastors discussed with their congregations some of the themes of the conference, and on Sunday afternoon a second great mass meeting was addressed by Mrs. Ruth Bryan Owen, a member of Congress, on "The Place of Women in Public Life." The conference closed with an all-pastors' conference on Monday, at which Findings and Follow-up were presented and discussed. Altogether, the conference was notable for its magnitude, for the deep interest aroused and for the scientific approach to the discussions. This almost epoch-marking conference was held under the joint auspices of the Buffalo Council of Churches and the Committee on Marriage and Home of the Federal Council of Churches, with the full co-operation of the American Social Hygiene Association.

### Ancient Moslem University Adjusts Itself to New Influences

The visitors to Cairo, who never fail to see El Azhar, the famous citadel of Mohammedan orthodoxy, reputed to be the oldest university in the world, can no longer be told that its curriculum has not changed during its existence of nearly a thousand years. During all the centuries the curriculum of this Moslem seat of learning has been based entirely on the Koran. At last, a change has come. The revival of intellectual life in the Moslem world, due in large measure to the influence of Christian education from the West—as effectively represented, for example, in the American University at Cairo, has made itself felt even in the rigid El Azhar. To the traditional courses in Arabic and Moslem law and theology, courses in modern languages and sciences are now being added.

### Congregational-Christians Uniting

The first concrete procedure in merging the Congregational and the Christian de-

nominations, in accordance with the decision arrived at by their respective governing bodies, occurred on Nov. 26, when the first meeting of "The Executive Committee of the General Council of the Congregational and Christian Churches" was held in New York. The new Executive Committee of the joint body elected Dr. Clarence H. Wilson, a Congregationalist of Yonkers, as the chairman, and then proceeded to work patiently at the details of the process of completing the merger. A plan for combining the Church papers of the two bodies—"The Congregationalist" and "The Herald of Gospel Liberty"—has been formulated and already approved by the Congregational Publishing Society. The plan is to come before the Christian Publishing Association for its approval on December 9.

### Week of Prayer, January 5-11

In accordance with a custom running back many decades, the first full week in January is to be observed as Universal Week of Prayer. The British Section of the Evangelical Alliance has prepared the topics, which are adopted in other English-speaking countries in order to secure the largest possible unity of spirit and of thought.

In the United States, the call for the observance of the week comes from the Federal Council's Commission on Evangelism, which urges that this period be made a time of spiritual preparation for the coming Nineteen-Hundredth Anniversary of Pentecost. The message says in part: "As a preliminary to this baptism of power, it is recorded, 'They all continued with one accord in prayer and supplication.' It is to this fact, which was the one essential to the glorious equipment which gave the Church its power, that the Week of Prayer at the opening of the new year calls attention. The machinery of the Church would seem to be adequate. Its methods and plans are multiplied on every side, but the greater the machinery the greater is the need for power, and this must come not in mass movements, but by the surrender of the individual soul waiting before God."

The topics for the successive days are as follows: Monday—Thanksgiving and Confession; Tuesday—The Church Universal; Wednesday—International Friendship and Co-operation; Thursday—Foreign Missions; Friday—Family, School and University Life; Saturday—Home Missions.

### Prefers Teaching to Bishopric

Rev. Dr. Howard Chandler Robbins, who was lately elected Bishop-Coadjutor of the



Diocese of Southern Ohio, and on whom strong pressure was brought to bear to accept the election, has finally declined it. On Nov. 19, he announced that in spite of his deep appreciation of the honor, he felt he should remain at his present post of teaching pastoral theology in the General Theological Seminary, New York.

#### Dressmakers and Free Speech

A rather unique incident in the struggle of the dressmakers in New York to organize to better their conditions drew first-

page attention in the press. After the police had arrested representatives of the International Ladies' Garment Workers' Union and some sympathetic students from Union Theological Seminary for distributing pamphlets and notices of a meeting of the union, to be held in the Central Y. W. C. A. on Nov. 13, the gathering had as one of its speakers Miss Charlotte Tuttle, daughter of the United States District Attorney of New York. Miss Tuttle is a Vassar student whose sympathies with women in industry were aroused by ex-

periences last summer when she herself worked in a factory. She accepted the invitation to tell the meeting of her conviction of the need for the American principle of collective bargaining. When the meeting opened, District Attorney Tuttle was among those present and sat in a front row. "I had a long-standing arrangement for this evening," he said before the meeting, "but I am getting off long enough to hear my daughter and be on hand in case anyone attempts to interfere with the right of free speech."

## NEWS IN BRIEF

### AN URGENT APPEAL

An appeal of the utmost urgency has just reached us from the Geneva office of the Central Bureau for Relief of the Evangelical Churches of Europe. Dr. Adolf Keller, the European Director of this Bureau sends us this cable letter:

Thousands of farmers leaving Russia because of insupportable conditions imposed by Soviet Government. Hope to migrate to Canada but Canadian Government hesitates to consent because of economic conditions in the Dominion. Thousands of families therefore stopped on their flight from Russia . . . all their possessions sold or lost . . . no money, food, or winter clothing . . . living in terrible squalor in concentration camps near Moscow, in Bigossowo, Sebesch; Schneidemuhl (Germany), Hamburg and Bremen. In Moscow camp alone are 10,000 families. Bitterest need for immediate help. This concerns all Protestant people as most of these refugees are Lutheran or Mennonite. Our office working with leaders of refugee migration movement, and with Dr. Fritjof Nansen. Urge again necessity for immediate help, as sickness already breaking out.

—Keller.

Our office has wasted no time in getting out printed matter on this situation. We are letting the above message tell the story.

We had just begun to flatter ourselves that this year would see no outstanding crisis in the European field, and here we are face to face with the worst one since the years 1922-23. The people involved are not the ignorant peasantry, the "muziks," but thrifty and formerly prosperous farmers, largely the descendants of the German and Scandinavian colonists brought into Russia in large numbers by Peter the Great. In an emergency of this sort, promptness triples the value of the gift. May we hope that you will help us! Your gifts can be sent through Dr. Allen R. Bartholomew, Schaff Bldg., Phila.

### CHANGE OF ADDRESS

Rev. H. S. Nicholson, 215 to 251 Southwest 3rd Avenue, Fort Lauderdale, Fla.

The rededication of St. Paul's, Reading, Pa., Dr. C. E. Creitz, pastor, will be on Dec. 22.

The Christmas number of the "Messenger" will be issued next week.

Church Paper Day was observed at the evening worship in East Vincent Church, Chester Co., Pa., the Rev. Wm. Y. Gebhard, pastor, Dec. 8, and the speaker was the editor of the "Messenger."

Do not forget the request in the edi-

torial entitled, "Repent Ye." We are very much interested in having many of our thoughtful readers share in the Symposium on the question, "What Will Cause Modern Men to Repent?"

Union Thanksgiving services were held in Baltimore, Md., in 4 central parts of the city with 12 Churches co-operating. Rev. Charles A. Bushong preached the sermon in St. Mary's Protestant Episcopal Church, of which Dr. A. C. Powell is rector.

In Calvary Church, Phila., Rev. Frank H. Fisher, D.D., pastor, union Thanksgiving services were held Nov. 28 at 10.30 A. M. The sermon was delivered by Rev. Mr. Tyson of the M. E. Church. 13 children were recently added to the Cradle Roll Dept. Home Missionary and Armistice Day were appropriately observed Nov. 17.

Owing to the passing of Rev. O. T. Moyer, the Nittany Valley, Pa., Charge is now vacant. Anyone interested should write to Mr. T. C. Kryder, secretary of the Joint Consistory, Mill Hall, Pa., R. F. D. No. 1.

The W. M. S. and G. M. G. of First Church, Spring City, Pa., Rev. R. E. Wilhelm, pastor, held their annual Thank Offering service Nov. 24. Dr. A. V. Caselman favored the audience with his splendid pictures. William Lamb, Jr., of Pottstown, rendered several cornet selections. Offering, \$207.20.

We greatly regret to record the death of our dear old friend, Rev. Dr. Edwin Wilbur Rice, secretary emeritus of the American Sunday School Union. Dr. Rice, who has written books and tracts of real value since he passed his 90th year, had attained the remarkable age of 98.

Three weeks after his operation for appendicitis on Nov. 4, Dr. John L. Barnhart, Baltimore, Md., met with some reverses which retarded his recovery. He is now improving and expects to get home from the hospital by Dec. 14. His son, Prof. William R. Barnhart, of Pacific University, is taking charge of his Church services for a month.

We are glad to report that, after an absence of 2 months, Rev. V. J. Tinger, of Sandusky, O., returned to his pulpit on Dec. 1. This absence was caused by quite a serious operation performed by Dr. H. A. Beeker in the Fairview Park Hospital, Cleveland, O.

In St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, the Every Member Canvass was begun Dec. 8. The anniversary offering in November amounted to \$1,141.75. The Boy Scouts of the Church, under the direction of Howard Schlosser, scoutmaster, are delivering the cartons of 1930 envelopes.

Rev. G. A. Teske, pastor, of St. John's Church, Larimer, Pa., preached at Trinity Church, Wilkinsburg, Pa., Nov. 10. He

also attended the Educational Institute held at Greensburg, Pa., Nov. 14. The October receipts of St. John's Church were \$347.29. The annual congregational meeting will be held Jan. 1.

There are some congregations, as well as individuals, who regard the Apportionments as the minimum of benevolent giving. One of these which is showing its faith by its works is Christ Church, Boston, Rev. G. A. Godduhn, pastor. This Church has often far overpaid its Apportionments, and for this Classical year ending Dec. 31, it has paid twice the amount due for its Apportionment for Foreign Missions.

The Reformed Ministerial Association of Philadelphia and Vicinity, meeting in Assembly Hall, Schaff Building, Phila., at 11 A. M., has scheduled its December meetings as follows: 9—"The Minister a Teacher," Rev. E. O. Butkofsky; 16—"A Christmas Message," Rev. E. N. Faye. No meeting will be held Dec. 23; on Dec. 30, the City Ministerium will meet at the Y. M. C. A.

Mrs. Gertrude Agnes Reichard Scheetz, wife of the Rev. J. E. Scheetz, Everett, Pa., died at her home on Saturday, Nov. 30, 1929. Funeral service was held on Monday afternoon following, conducted by Rev. R. R. Jones, assisted by Revs. J. Albert Eyler, D.D., and J. W. Albertson. The body was then taken to Sharpsville, Pa., for burial. A fuller account of the life of Mrs. Scheetz will appear later.

In Trinity Church, Mt. Crawford, Va., Rev. Clarence M. Arey, pastor, special evangelistic services were held Nov. 10-17. Rev. J. Wade Huffman, of Roanoke, Va., preached very helpful and inspiring sermons to a large congregation each evening. Prof. T. N. Huffman, of Bridgewater College, had charge of the music. Members and friends of the congregation enjoyed each service. At the close of the meeting, 14 new members were received, 4 by certificate and 10 by confirmation.

Mr. William S. Roeder, son of Rev. Dr. and Mrs. S. M. Roeder, Glen Rock, Pa., recently took the examination in New York City to become a teacher of History in the high school. There were 600 applicants, of whom only 23 passed the examination and were registered. Of the 23 who passed, Mr. Roeder stood first, having the highest mark. Mr. Roeder is teacher of History in the high school at Paterson, N. J., and is a graduate of Franklin and Marshall College, Lancaster, Pa., of the class of 1920.

In Grace Church, Jeannette, Pa., Rev. R. S. Weiler, pastor, a record Church attendance mark was reached with 265 present. Church Paper Day was observed, and an effort made to increase the number of subscriptions to the "Messenger"; 22 members are now subscribers. A Candle Light service will be held Dec. 22; White



Gift service, Dec. 25, 7.30 P. M.; a Christmas cantata will be given by the choir Dec. 29. An evening of fellowship will be looked forward to on New Year's Eve.

The Annual Cash Rally of the First Church, East Mauch Chunk, Pa., Rev. D. F. Singley, pastor, was held on Dec. 1 at both morning and evening services. The amount that was brought to the altar in the morning was \$788.30. In the evening that amount was boosted to \$1,201. The goal that was set was \$1,200, and the membership rejoiced greatly when the goal was reached and passed. Of this amount, \$900 will be used for the upkeep of the Church properties and \$300 is the quota to Catawba College.

In St. John's Church, Johnstown, Pa., Dr. J. Harvey Mickle, pastor, Home Mission Day was observed with Supt. Heslop in charge of the service. Offering for the Mission at Rochester, N. Y., amounted to \$101.62. Holy Communion was administered Nov. 17. A man 70 years old was received by confirmation. A stewardship pageant was given Nov. 24 under the direction of Miss Witt. Jehoidah Chest Day was observed the morning of Dec. 1. Owing to the almost zero weather, there was not the usual attendance. The W. M. S. held their annual Thank Offering service and the pageant was well rendered. Offering, \$96.47, with more to come.

The young people of Grace Church, York, Pa., Rev. Irvin A. Raubenhold, pastor, took an active part in the Go-to-Church-Sunday-Evenings campaign in the city under the auspices of the Young People's Council of the city. On the closing night, they stood first in the percentage of attendance. During the campaign the following questions were selected by the young people for the pastor to preach on: "What Temptations Should You Guard Against?", "Has God a Plan for My Life?", "How Far Can Youth Safely Go in Having a Good Time?" and "What Kind of a Young Man or Woman Should I Marry?"

Work is proceeding apace on the new St. Paul's Church and Sunday School, Quarryville, Pa., Rev. Addison H. Groff, pastor. While it will not be completed by Christmas, as was hoped, the date of dedication cannot be far distant. New projects in community service which the pastor has initiated recently, are a public library and a troop of Boy Scouts. The library is made possible through the loan of books from the Lancaster Library. The annual Thank Offering service of the W. M. S. on Nov. 24 was very successful. The stereopticon lecture, "Winning the Japanese Women," furnished by the Philadelphia office, was well received. Mrs. W. U. Hensel presided and the program was prepared by Mrs. William S. Fisher.

The autumn communion season in Deep Creek Charge, Hegins, Pa., Rev. Herman J. Naftzinger, pastor, was encouraging. The last communion was held in the Fountain Church on Nov. 17. The offerings were exceptionally good. The total number of accessions by confirmation, renewal of profession and letter is 44. The Joint Consistory met in regular semi-annual session at Sacramento on Thanksgiving Day. 7/12ths of the Apportionment will be paid by each congregation in the entire charge by Dec. 31. A class in leadership training will be started in January in the Hegins Church. Prof. William Maurer will be the teacher. The annual congregational meeting of the Hegins congregation will be held on Wednesday evening, Jan. 15.

The Thanksgiving service held in Trinity Church, York, Pa., Rev. Dr. Samuel H. Stein, pastor, on Nov. 28 at 9 A. M., was largely attended. The offering for the Relief of Aged Ministers and their Widows amounted to \$330. Home Mission Day offering, Nov. 13, \$73. The following appreciated reference to the "Messenger" is made in the weekly Church bulletin:

We are happy to report the names of the pastors who have advised us of their intention to observe Church Paper Day:

J. W. Albertson	Jos. J. Gilbert	E. W. Kohler	A. N. Sayres
C. F. Althouse	C. T. Glessner	G. W. Kohler	A. E. Schellhase
H. I. Aulenbach	W. R. Gobrecht	Henry L. Krause	M. W. Schweitzer
T. H. Bachman	H. D. Gress	J. B. Landis	E. Elmer Sensenig
L. E. Bair	V. D. Grubb	E. E. Leiphart	H. E. Shepardson
H. N. Bassler	U. C. Gutelius	Jno. Lentz	C. Geo. Shupe
Wm. H. Bollman	John L. Guth	Chas. W. Levan	D. F. Singley
Howard F. Boyer	W. D. Happel	W. C. Lyerly	F. D. Slifer
Chas. A. Bushong	A. A. Hartman	H. G. Maeder	Chas. H. Slinghoff
W. H. Causey	H. A. Hartman	C. B. Marsteller	I. G. Snyder
D. B. Clark	O. S. Hartman	Hobart McKeehan	K. O. Spessard
Walter R. Clark	R. E. Hartman	S. L. Messinger	C. D. Spotts
L. E. Coblenz	W. R. Hartzell	C. M. Mitzell	G. W. Spotts
Atvill Conner	H. J. Herber	S. E. Moyer	E. V. Strasbaugh
Purd E. Deitz	J. L. Herbster	J. B. Musser	J. H. String
Wm. H. Deitrich	Jno. M. Herzog	H. J. Naftzinger	P. E. Swope
Jas. H. Dorman	L. V. Hetrick	J. W. Neville	Frank W. Teske
Paul J. Dundore	Frank Hiack	D. J. W. Noll	G. A. Teske
E. F. Evemeyer	C. E. Hiatt	Robert O'Boyle	Robert Thena
L. M. Fetterolf	A. Y. Holter	Felix B. Peck	A. C. Thompson
F. H. Fisher	J. S. Hollenbach	Carl G. Petri	A. R. Tosh
G. P. Fisher	J. W. Huffman	P. R. Pontius	Ralph S. Weiler
Geo. T. Fitz	Edw. O. Keen	I. A. Raubenhold	G. W. Welsh
S. L. Flickinger	Jno. W. Keener	C. M. Rissinger	D. J. Wetzel
C. F. Freeman	F. L. Kerr	F. A. Rosenberger	C. E. Whetstone
W. E. Garrett	H. B. Kerschner	Chas. D. Rockel	Jno. E. Wildasin
H. L. Gebhard	U. O. H. Kerschner	Chas. E. Roth	J. W. Yeisley
Wm. Y. Gebhard	C. H. Kiehline	E. M. Sando	Joseph Yost

Despite all our preaching and announcing from the pulpit, it is perfectly amazing how unresponsive a large part of our membership is as regards the great and vital program of our Church.

What is the remedy? People must be continually saturated with information as to what the Church stands for; its world-wide aims.

How shall they be so informed and so continually stirred that it will be "a matter of course" for them to sustain the program of the Church?

#### THE "MESSENGER" IN EVERY HOME

The MESSENGER does not circulate itself. The pastor may employ many ways and means to arouse interest. It can be done. In pastoral work, in the homes, in calling attention from the pulpit to some article,—a great deal can be accomplished. Be sure of this: The MESSENGER has talking points.

"The Reformed Church Messenger" is our authorized paper of the Reformed Church. It should be a weekly visitor in every home of Trinity Church. Its cost is only \$2.50 per year and it is brimful of news of the Kingdom and messages from the many Churches of our denomination. These are comforting and inspiring and no Reformed home can maintain its spiritual interest at high level without being one of those who read it regularly. It is a paper of which we can all feel proud. You could make no finer gift at Christmas for your family."

In St. John's Church, Evans City, Pa., Rev. Howard H. Long, pastor, the outstanding event of November was Father and Son Day. In the morning the fathers and sons filled the auditorium and were benefitted by the very instructive sermon preached by Dr. Long on the relation of a Father sustained to his son. On Thursday evening, Nov. 21, the fathers and sons enjoyed a splendid dinner served by the Ladies' Aid Society, of which Mrs. Long is president. Mrs. W. A. Lutz served as chairlady of the banquet committee; Mrs. J. Colehopp, chairlady of the dining room, and Mrs. Victor Hyle, chairlady of the waitresses. An interesting address was given by Frank H. Briggs, superintendent of the Boys' Juvenile Home, near Warrendale, Pa. Mr. Lester Lutz presided and a splendid spirit of fellowship prevailed. Short addresses were given by V. A. Barnhart, C. H. Beam, Dr. Long, and teachers of the Sunday School. The S. S. orchestra furnished the music, which was greatly appreciated.

Bethany Mission, Butler, Pa., Rev. Frank Hiack, pastor, had the privilege of hearing Miss Alliene S. De Chant present the work our Foreign Missions Board is doing

in other lands. The people were very favorably impressed with both the speaker and the message. As the speaker at the W. M. S. Thank Offering service on Nov. 3, Miss De Chant drew a larger audience than Bethany had assembled for months. Home Missions Day and Ministerial Relief Sunday were observed on the specified days, with generous offerings and a fine spirit of interest in the work of these Boards. The Every Member Canvass was begun on Nov. 17. An Attendance and Membership Campaign in the C. E. Society has doubled the attendance at these meetings. On Dec. 1, every person present at the C. E. meeting remained for the evening

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Church service. In addition to keeping its Apportionment for the current year paid in full, \$275 has been paid on the arrearage of 1927-28.

Trinity Church, Baltimore, Md., Rev. C. A. Bushong, pastor, observed the special days of the Church; Home Mission Day, the well thought-out service published by the Board of Home Missions was used. A special offering was made for the Board. In observing Ministerial Relief Day, the service prepared by the Board was found to be educational, and gave a comprehensive idea of the work the Board is trying to do. With the knowledge gained through these special services the pastor hopes the Church will have a greater interest in the general work of the denomination and the Kingdom. On Dec. 1 the G. M. G. had charge of the evening service and presented the pageant, "We Give Thanks Unto the Lord," very acceptably. The Guild is not yet 4 years old but is capably officered and doing good work in keeping the girls interested in the work of the Church and congregation. The more we come to know the work of the different organization of the Church the greater our interest becomes in all departments of the Kingdom work.

The effort to complete the Ministerial Sustentation Fund of our Church is succeeding admirably. Every day the Board of Ministerial Relief receives hundreds of dollars from the observance of Ministerial Relief Day in November. Five more congregations have paid the Sustentation quotas in full. They are as follows: First Church, Wernersville, Pa., Rev. A. R. Bachman, \$585; Peace Church, Upham, N. D., Rev. Albert Haller-Leuz, \$336 (\$1 overpaid); St. John's Church, Bellefonte, Pa., Rev. Robert Thena, \$1,310; Zion's Church, Waukon, Iowa, Rev. Reuben Elliker, \$1,610; St. John's Church, Amazonia, Mo., Rev. George Ulrich, \$170 (\$112 overpaid). Thus congregation after congregation is contributing towards the completion of the Sustentation Fund, and a number of them have paid their Sustentation quotas in full, and many more will pay them in full during the remainder of 1929 and the beginning of 1930. The total amount subscribed on the \$1,328,550 needed is over \$1,000,000, on which \$319,297.24 has been paid to date.

A Spiritual Retreat and Consistorial Conference of Gettysburg Classis were held in Emmanuel Church, Hanover, Pa., Thursday, Dec. 5. The morning, afternoon and evening sessions were presided over by Revs. George W. Welsh, E. M. Sando and Dr. M. J. Roth. The following participated: "The Source and Need for Power," Revs. Paul D. Yoder, J. N. Faust, N. W. Sechler and W. S. Harman; "Magnifying Public Worship," Revs. E. M. Sando, A. M. Wright, D. W. Bicksler and S. S. Smith; "Unity of Spirit and Purpose," Revs. H. H. Hartman, Dr. M. J. Roth, Roy W. Limbert and Dr. F. S. Lindaman; "Exalting the Teaching Function of the Church," Revs. A. P. Frantz, Dr. Henry I. Stahr, Rev. Harry D. Houtz and Dr. Abner S. De Chant; "Evangelism," Revs. George W. Welsh, H. E. Sheeley, E. W. Brindle, N. L. Horn and J. H. Hartman. The evening addresses were made by Revs. Paul D. Yoder, Arthur Roberts, A. R. Brodbeck and Roy D. Knouse. Discussions were opened by Rev. E. M. Sando, Harry Bair, Robert E. Hamm and Albert Harbaugh.

In St. Peter's Church, Lancaster, Pa., Rev. Charles D. Spotts, pastor, the entire Junior High School Dept. of the Church School has decided to attend at least one worship service a month, in a body. The sum of \$37 was paid on the balance due on the 1929 Apportionment, and \$100 was voted paid as advance payment for 1930. The pastor made the address at the Classical Conference of Religious Education at Pottsville, Nov. 8; addressed the Boys' Meeting at the Y. M. C. A., Nov. 16; ad-

ressed workers of St. Andrew's Church, Nov. 20; led discussion in Boys' Dept. of the Y. M. C. A., Sunday afternoon, Nov. 24, and made the address at the Young People's District Conference at Lititz, Nov. 30: The Thank Offering of the W. M. S. was \$70.70. The voluntary Ingathering for the Building Fund amounted to \$850. The Every Member Canvass resulted in a 20 per cent increase. The Young People will present a pageant on Dec. 15. The weekly Church bulletin contains this appreciated reference: "The Reformed Church Messenger" still ranks among the very best Church papers in America. You will love your Church more if you read it."

In Messiah Church, Phila., Pa., Rev. James W. Bright, pastor, November has been one of the greatest months the congregation has ever experienced. In spite of inclement weather on 3 of the 4 Sundays the goals that had been set were reached. Additional members have been added at regular intervals. The quota allotted Messiah in the Berger Memorial Home for the Aged drive was \$1,000. Again the pain was extracted from campaign by going over the top, and with great joy they announce that they have secured \$2,200 in pledges. The pastor was the preacher at the Union Thanksgiving service held by the South Philadelphia Churches. The W. M. S. and Girls' Guilds united in their annual thank offering service. The Dramatic Club, under the direction of Mrs. Bright, produced excellently "The Color Line." The thank offering was \$105. The summary for November, as printed on the weekly bulletin, reveals the following: November averages: attendance at morning service, 95; evening, 89; prayer meeting (midweek), 32; Church School, 124. Total Church offerings for current expense and Apportionment, \$2,894. Total cash for Berger Home for the Aged, \$788. The work is progressing very satisfactorily in the face of a difficult problem of how best to minister to the rapid influx of foreign-born. Real religion seems to be the one way—"Inasmuch as ye do it unto one of the least of these, my brethren, ye do it unto Me."

Thank Offering services under the auspices of the two missionary societies were held in both congregations of the Watsonstown, Pa., Charge, Rev. P. A. De Long, pastor, Nov. 24, the first service was held in St. John's Church, McEwensville, when a splendid pageant, entitled "Christ Shall Reign," was rendered by the society. The following Sunday evening, Dec. 1, the society of Trinity Church, Watsonstown, held their service with a large attendance. The principal feature of the program was the rendition of a pageant, "The Dream that Came True." No sermon could portray the principle of Christian Stewardship more impressively than did this pageant. The young people who assumed the different characters acquitted themselves very creditably. The November meeting of the Men's Club of Trinity Church was unusually interesting and well attended. A game supper was enjoyed by the Club which was made possible through the unerring aim and keen scent of the hunters in the club who roamed over hill and dale and succeeded in bagging 22 rabbits. The club had as their guests the S. S. orchestra of St. John's Church, Williamsport. After the supper the orchestra rendered a delightful concert as the feature of the evening's program. They were accompanied by their pastor, Rev. W. C. Rittenhouse, who delivered an address. There were also some impromptu speeches by the members of the orchestra and some of the men in the club. The club unanimously decided to hold their January meeting in the Church School building of St. John's Church, Williamsport, and have the Men's Bible Class of Trinity Church, Lock Haven, and the Bible Class of St. John's Church, Williamsport, as their guests. A similar meeting

was held last year which created a most favorable impression. At that time the Bible Class of St. John's Church acted as host.

#### THE ONE HUNDREDTH ANNIVERSARY OF ST. MATTHEW'S LUTHERAN AND REFORMED CHURCH, CARLISLE SPRINGS, CUMBERLAND COUNTY, PENNA.

The 100th anniversary of St. Matthew's Lutheran and Reformed Church, situated on the beautiful Sterrets Gap Highway, 5 miles north of Carlisle, at Carlisle Springs, Cumberland County, Pa., was very fittingly observed Sept. 5-8, 1929. Six special services were held in commemoration of the important event. The early records are very limited and give but meager accounts concerning some matters of great interest and are completely silent on others. However, the earliest record shows that in the year 1828, 107 persons in the community of Sulphur Springs paid to Mr. George Brindle and Mr. Lewis Mickey, trustees for the said Church, \$372.37½ for the payment of building a stone Church, to be called the "Sulphur Springs Church." Carlisle Springs, then known as Sulphur Springs, due to the fact that both the Church and the town are located very near to a sulphur spring. The deed for the ground dates back to Feb. 6, 1829. The consideration for the plot of ground was \$5 and was purchased from Matthias Brownawell. Due to the fact that the early records were inadequately kept, no dates are given concerning the breaking of ground, the laying of the cornerstone, or dedication services. Article 12, of the Constitution, however, declares: Resolved that a copy of this paper, signed by the present ministers, builder, and members of both vestries, shall be deposited in the cornerstone. The supposition is that the building of the Church took place during the year 1829. In later years additional ground was purchased to enlarge the cemetery which joins the Church ground. In the year 1902, the Church was remodeled and beautified. The total cost of the improvements amounted to \$1,078.43, which included repapering, repainting, new roof and ceiling, new pulpit and pulpit chairs, new pews, bell and belfry and new stained glass memorial windows. A modern gas plant replaced the old coal oil lights some years ago, while a new furnace replaced the coal stoves about five years ago. The Church today is in a wonderful state of preservation. Sept. 5 marked the opening service of the celebration. The Rev. Daniel A. Brown, present pastor of the Reformed congregation, presided. The Rev. David J. Wolf, pastor of the First Reformed Church, of Homestead, Pa., conducted the devotional service. The speakers of the evening were the Rev. Ralph L. Wagner, pastor of the Central Lutheran Church, Phoenixville, Pa., and former pastor of the Lutheran congregation, who spoke on the subject "A Century of Service," and Rev. John P. Dieffenderfer, pastor of the Memorial Reformed Church, Easton, Pa., and former pastor of the Reformed congregation, who spoke on the subject: "Returning to the Place of the Altar." Special music was rendered by the Evangelical orchestra, Carlisle, Pa. On Friday evening, Sept. 6, the Rev. Chas. S. Messner, pastor of the Lutheran congregation, presided. The devotional period was conducted by the Rev. Harry B. Stock, pastor of the St. Paul's Lutheran Church, Carlisle. The Rev. Marsby J. Roth, D.D., president of the Potomac Synod for the Reformed Church in the U. S., and also pastor of the Trinity Reformed Church, Hanover, Pa., was the first speaker of the evening, his subject being: "The Triumphant Church." The Rev. H. D. Anstadt, D.D., president of the West Pennsylvania Synod of the Lutheran Church, from Chambersburg, Pa., was the next speaker, his subject being "Our Inheritance Tax." On Saturday evening, Sept. 7,



the first speaker was the Rev. John A. Miller, of Carlisle, who spoke on the subject: "What Meaneth these Stones?" The Rev. Charles P. Kehl, of Carlisle, who served the Reformed congregation for the period of ten years, spoke on the subject "Stars of Gold." Rev. Kehl also conducted the devotional service. On Sunday morning, Sept. 8, Sunday School convened at 9 A. M.

Immediately thereafter the fourth anniversary service followed. The Rev. David J. Wolf, pastor of the First Reformed Church, Homestead, Pa., and a son of the Reformed congregation, conducted the devotional period, and was also the first speaker. His subject was "One Hundred Years of Influence." The Rev. Ira F. Brame, former pastor of the Lutheran congregation and who served for a period of 28 years, spoke on the subject of "The Strength of Zion." At the afternoon service the Rev. Harry B. Stock, of Carlisle, spoke on the subject "Our Heritage," with the Rev. Roy E. Leinbach, pastor of the First Reformed Church, Car-

Rev. F. A. Lundahl, of Bloersville, Pa., who spoke on the subject "An Open Door." Special music was rendered by the Trindle Spring Orchestra. The services throughout the entire celebration were largely attended, and called forth many words of commendation. During the 100 years of its existence, this Church has exerted a mighty influence for good in this community and has been a very telling factor in the moulding of Christian character. During the 100 years, 38 Lutheran and Reformed ministers served these two congregations. The C. E. Society and the progressive and able leadership of its president, Leon K. Wagner, issued an excellent souvenir program, commemorating the important event, for free distribution. Today the worship and attendance is very encouraging. The various organizations, including the Sunday School, Christian Endeavor, Society, Woman's Missionary Society and the Ladies' Aid, are all doing their part in helping to extend the borders of the Kingdom.

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THE LUTHERAN COUNCIL AND REFORMED CONSISTORY, ST. MATTHEW'S LUTHERAN AND REFORMED CHURCH, CARLISLE SPRINGS, PA.

Upper corner: W. W. Gutshall (Ref. Elder). Reading from left to right, back row: J. Luther Kell (Luth. Deacon), W. S. Wagner (Ref. Deacon), G. W. Brindle (Ref. Elder), Clarence L. Burgett (Luth. Deacon), Earl W. Wert (Luth. Elder), Samuel B. Henry (Luth. Deacon). Front row: Alfred Gutshall (Ref. Elder), Raymond S. Wolf (Ref. Deacon), Rev. Daniel A. Brown, pastor of the Reformed Congregation; Rev. Charles S. Messner, pastor of the Lutheran Congregation; Charles S. Jacobs (Luth. Elder), Milton D. Burtner (Luth. Elder), Frank L. Henry (Ref. Deacon).

lisle and president of the Carlisle Classis, was the second speaker. Rev. Mr. Leinbach spoke on the subject "A Changing Church with an Unchanging Christ." Special music was rendered by the Evangelical Male Chorus of Carlisle. The Christian Endeavor Society held their meeting at six-thirty P. M., which included brief addresses by the ministers. The concluding service was held Sunday evening, at which time the Rev. P. L. Baughman (Ref.), of Bloersville, conducted the devotional period. The first speaker was the Rev. Irwin S. Ditzler, pastor of the St. Peter's Reformed Church, of Union County, Pa., and former Reformed pastor, who spoke on the subject "The Church of the Living God." The last speaker of the services was the

### FALL MEETING OF WYOMING CLASSIS

The fall meeting of Wyoming Classis was held in Christ Church, Conyngham, Pa., on Tuesday, Nov. 12, 1929. All the active pastors were present, together with a goodly representation of the eldership of the Classis. Among the representatives of boards and institutions who were present were: Dr. W. F. De Long of the Board of Home Missions, and Rev. F. H. Moyer, superintendent of Phoebe Home. The greater part of the meeting was devoted to a consideration of the report of the Missionary and Stewardship Committee. The report made 7 recommendations, all of which were adopted. The discussion of

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each item under the report was opened by a member of the committee, a method which in every instance led other members of Classis to express themselves freely upon the matter under consideration. The several recommendations in the report called for approval of the change in the fiscal year of Classis, the adoption of the new Apportionment, the plan of an Every Member Canvass in every congregation of Classis, the endorsement of the Christian Stewardship program, the observance of the Pentecostal Year and the continuance and wider circulation of the "Classical Stewardship News Bulletin."

A Committee on the Minutes of General Synod was appointed, consisting of Revs. W. C. Beck and Paul W. Yoh, and Elder William Hagenbach. The committee made their report, which was given careful consideration. Several of the items were laid on the table with instructions that the committee was to give them thorough study and investigation and report on them with recommendations at the spring meeting of 1930.

In the evening a conference was held in the social room of the Church. Supper was served to the members of the conference



at 6.30, after which the following program was rendered:

Pageant—"The Average Woman's Dollar," by Young People of Christ Church; "Primitive Evangelism," Rev. John Wagner, D.D., Hazleton, Pa.; "Partnership with God in this Pentecostal Year," Rev. H. A. Shiffer, Wilkes-Barre, Pa.; special music was furnished by the men's chorus of Christ Church. 116 persons attended this conference. Two other conferences were held in the Classis: one at Danville, Monday evening, Nov. 4, with an attendance of 143, and one at Wilkes-Barre, Nov. 6, with 70 present.

—Rev. P. A. De Long, Stated Clerk.

## DON'T BE "TOO BUSY"

By Charles V. Vickrey

Over the gateway leading into the Breakfast Club in Los Angeles is the challenging inscription:

"The man who is too busy to serve God and humanity is—too busy."

Millions of people are starving today.

More than one-half of all the children in the world have no school privileges.

Thousands are dying of preventable and curable diseases.

Hundreds of ambitious boys and girls are entering life deprived of technical training that would double their usefulness to society.

Others are losing the joys of life for lack of fresh air and playground facilities.

We can help them. There are few if any readers of these lines who do not have it within their power to save one or more lives this winter, and greatly enrich lives of others.

A comparatively few dollars\* per child will provide food for the starving, school for the illiterate, wholesome recreation for the city-ridden and hygienic instruction for the ignorant and diseased.

International Golden Rule Sunday, Dec. 8th, is a day set aside for this expression of brotherliness. On this day, midway between feasts of Thanksgiving and Christmas and throughout Golden Rule Week, Dec. 8-15, we are asked to share our abundance with those who lack the necessities of life. There is little excuse left this year for not giving.

The donor is given the privilege, if he wishes, of designating his gift for any cause or benevolent organization in which he may be especially interested. No one organization or treasury has any monopoly on Golden Rule gifts. The Golden Rule Foundation, which is sponsoring the day, guarantees that 100 cents of every dollar entrusted to it will go for investigated and approved constructive philanthropy, none for expenses which are otherwise provided. If the donor does not designate a special beneficiary for his gift, the Survey Committee, after careful investigation, will allocate it through existing approved organizations on the basis of greatest strategic need and efficiency of administration.

The Golden Rule is a common denominator of all religions and the observance of Golden Rule Sunday is a test of applied religion.

\* Sixty cents per month or \$5 for the winter will save a life and at the same time, provide constructive employment, looking to the prevention of future famines in China.

Under our own flag, 5 cents per day in Porto Rico will provide a supplementary meal for school children who now have but one meal per day.

Scarcely less urgent calls for constructive child welfare work are found in the congested sections of our great cities as well as in neglected rural communities.

All grants from Golden Rule funds are based upon careful investigation, and are used to challenge the largest possible measure of self-help and co-operation from government and other agencies.

# A Book-Buyer's List

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ROBERT NORWOOD. A human story of the career of the Man of Nazareth. Excellent for young people. (\$2.50)

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# HOME AND YOUNG FOLKS

## Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

**LAURA DEWEY BRIDGMAN**

**Text:** Isaiah, 42:16, "And I will bring the blind by a way that they know not, in paths that they know not will I lead them; I will make darkness light before them; and crooked places straight. These things will I do, and I will not forsake them."

We are all touched with pity when we see a blind person, and offer a little prayer of thankfulness that we are able to see. Those who enjoy the full use of all their five senses—sight, hearing, touch, taste and smell—ought to be especially grateful for their blessings.

Four days before Christmas, a hundred years ago, there came into this world a baby girl, who was given the name of Laura Dewey Bridgman. She was the daughter of Daniel Bridgman and his wife Harmony, nee Downer, and was born Dec. 21, 1829, in Hanover, New Hampshire. She seemed to have all her senses in a normal way, although she was a delicate baby, puny and rickety, and subject to fits until she was twenty months old.

When two years old she had a very bad attack of scarlet fever, which destroyed sight and hearing, blunted the sense of smell, and left her system a wreck. She gradually recovered health, but remained blind and deaf and dumb during the remainder of her life, for about fifty-eight years.

Her case came to the notice of Dr. Samuel G. Howe, the head of the Perkins Institution for the Blind at Boston. He got the consent of her parents to have her admitted into the school, where she entered in October, 1837. He made up his mind to do all that he possibly could for the unfortunate girl. She was then eight years old, and had learned to do a few things which indicated her desires. Patting her head meant approval, rubbing her hand disapproval, pushing one way meant to go, drawing another to come.

When she entered the school, Dr. Howe at once set himself to teach her the alphabet by touch. He taught words before he taught letters. You must remember that she could not see nor hear, nor speak, and that made the work very slow and difficult, but Dr. Howe had the patience and the grace to keep on at his task until it was rewarded with success.

First she was given a spoon and a fork, with the use of which she was already familiar, on which were labels with the raised letters S-P-O-O-N and F-O-R-K. The connection between the names and the objects gradually dawned upon her, and when the labels were removed she could replace them on the proper articles. Then the letters were separated and by patient effort she was taught to arrange the letters so they would spell the words. This method was repeated with other articles, until at last she was familiar with the whole alphabet, and knew how to spell many names of simple objects. She also learned to know the numbers up to ten. She took a deep interest in her lessons as she went along and was proud of her accomplishments.

Next she was taught finger spelling. A raised letter would be given her and the deaf-and-dumb sign of the letter would be formed by the teacher. She was soon able

to tell her thoughts with her fingers, and by feeling with her hands the signs made by the fingers of the person conversing with her, she was soon able to speak with them through the sign language.

Before she was in the school two years she could write her name legibly. In her third year at the school she had her first lesson in arithmetic. Dr. Howe treated her as his daughter, and his patient efforts to educate her were rewarded by increasing success. At the age of twelve she began to keep a journal, in which she recorded her own day's work and thoughts.

In 1842 Charles Dickens visited the school in Boston, and upon his return to England wrote about Dr. Howe's success in educating Laura Bridgman. The next year funds were obtained to pay for a special teacher to take charge of her education. Three different women in succession gave her special attention, and she was now taught geography and astronomy. She was also given religious instruction, in which she was taught the story of the Bible and the simple facts of the Christian life.

Her education continued until she was twenty years old, when she became an unusually skilled teacher of blind children, and was happily employed earning her own living for forty years, until the time of her death.

From the time that Jesus made the blind to see until the beginning of the century in which Laura Bridgman was born, a period of eighteen hundred years, scarcely anything was done to ease the lot of the blind and to teach them to support themselves. But during the past hundred years much has been done to change this condition, and today by far the greater number of blind persons in Christian countries are educated and do something to support themselves. Much of the credit for this improvement is due to the blind themselves, who have been eager to learn and willing to support themselves.

In the same year in which Laura Bridgman was born, 1829, something happened which has meant a great deal to blind persons. In that year Louis Braille invented the alphabet of raised points so arranged as to represent the different letters of the alphabet, which in many instances has taken the place of the raised letters which were in use before that time. Most of the books for the blind are now printed in this alphabet of raised points which is known as braille from the name of the inventor.

But I must tell you how this invention came about, for it is a pathetic story. Louis Braille was born in France. As a child he delighted to play in his father's saddlery shop, punching holes in the scraps of leather with an awl. One day the sharp tool slipped, injuring his eyes so severely that he became totally blind. When ten years old he went to the school for the blind in Paris. He became one of the best Church organists in Paris and a noted educator of the blind. He often thought of the time when he played with the awl which caused his blindness, and he also remembered the little marks the awl left in the leather. The idea came into his mind that if the awl were punched only half way through the leather a dot would be raised on the other side. From this idea he worked out the system which now bears his name by grouping the dots in different ways to represent the letters of the alphabet, numerals, punctuation marks, and contractions. This system, with some modifi-

cations, is now used in every country where there are schools for the blind.

A large number of books for the blind are printed in braille as well as in raised letters, but they are much more expensive than books printed in the regular book type. Books that can be bought for from half a dollar to a dollar and a half cost \$17.50 in braille. The blind cannot afford to buy these books, therefore they must depend upon the blind school libraries and the public libraries in the large cities.

In 1887, when Laura Bridgman had spent fifty years in the blind school at Boston, eighteen years as a pupil and thirty-two years as a teacher, they celebrated her golden jubilee. But she did not long survive, for she was taken ill and passed away May 24, 1889, in her sixtieth year. Her remains were laid to rest in her home town, Hanover, New Hampshire.

Her long and useful life shows that even a handicap such as Laura Bridgman had cannot prevent the faithful from doing much good in the world, and that God is able and willing to fulfill the wonderful prophecy of our text.

Employer: "Jones, call up my dentist and see if he can make an appointment with me. And, Jones!"

Clerk: "Yes, sir!"

Employer: "Don't urge him!"

## The Banished Architect

(A Christmas Story)

By Richard K. Morton

Years ago, in a small kingdom there ruled a very cruel and dominating, yet proud and aspiring, king. Although he frequently oppressed his people, he con-

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stantly sought new materials and ideas for new and more glorious buildings and other adornments for his land. For several years an architect had been in his service, constantly in fear of losing his head or being banished because of failure to please the king.

His most exacting assignment had been to travel to other lands and bring in an inspiration for a new type of public building which would convey religious ideas. He covered many miles, but found little of value.

At last, however, he came to a beautiful old monastery. He was enthralled by its beauty; its construction revealed a wealth of new ideas to the architect and bespoke the inspiration of those who carried his plans. The visiting architect was ecstatic.

Humbly, he sought admission into the monastery and an interview with its abbot. The abbot received him kindly, although at first with some misgivings, for he had known many men to come to him and try to rob him of his possessions or the secrets of his work. The architect stated whence he had come, and on what mission.

The abbot became pensive.

"I know your ruler," he said at length, "reputed to be cruel, inconsiderate, irreligious. He has often seized the property of others, and now he wonders why his own property looks so poor. He has been cruel and inconsiderate, and then wonders why he cannot find sincere friends and happy subjects, and why he cannot find professional and business people of genius to serve him freely and gladly. But no kingdom can be built upon right foundations until it reflects the greater Kingdom of God. Where oppression, cruelty, hate, reign there will be no progress and no beauty. Your king will fail in his quest, though it enlist the efforts of all genius, all science, all learning, and all labor."

"For long years men who have lived and worked within these walls have worked on plans for a City of God—new buildings, plans for the layout, and so on. But we are not men to go out into the world and put forward our plans. We must wait for a great architect in the service of a great and good king. Had you come from a nobler sovereign and planned for a nobler city which would be a city of God, we should help you. God bless you and farewell."

The architect left the monastery with a sad heart. Nothing but failure and danger were ahead.

He returned home. What should he tell the king? To bring back no new plans would be hazardous, but to tell the king of the conditions governing the mysterious new plans of the abbot for a City of God was also hazardous. But he chose the latter.

"Your Majesty," he announced as he went before the king, "I traveled far and saw many treasures of great lands. But you already have structures similar to all of them. You have strong and costly materials, and many new ideas symbolized in them. As I was about to return to you, I came upon an old and beautiful monastery which showed the influence of inspiration and the loving care of many hands. It had been constructed slowly by the willing labor of many who had in their minds a great ideal. For years these men have been developing ideas for a new City of God, greater than any now upon the earth. But, Your Majesty, these plans are to be concealed until a sovereign and his architects show themselves sincerely ready to build a City of God. They are not for those who think only of the quantity, brilliancy, and costliness of materials, their strength, and of the architectural genius required. They are for those who have lived worthily and wish to make a new city that is really a City of God, and in which the love of God shall rule."

"What, rule, do you say?" stormed the king. "I rule here, and none other. I

#### PEN PRICKS

By John Andrew Holmes

When Suffering enters the house of our life, it is well to admit also her handmaids: Courage, Patience and Sympathy.

want a city for me, not for God. I shall continue to command my people, and my laws is supreme. You have failed in your mission, and you have been unfaithful and insolent. You are banished from this land!" he shouted, waving his arm in dismissal.

"Seek out this impudent abbot!" he ordered his officers.

The architect hastened away, and came again to the abbot. He told the abbot of the king's edict and of his designs against the monastery. Measures were soon taken for the protection of the place against any raiders.

Then he questioned the abbot about a plan which had been growing in his mind. The monastery was in a free land, where there were many progressive people who enjoyed the beautiful and the noble. With some help from the architect's own land, from the monastery, and from the new land it might be possible for them to go ahead with their plans for a City of God on a site not many miles away.

The abbot thought over the matter for a long while, and did not acquiesce until many days later. But in the meanwhile he had discovered that many people of ability and wealth would help to found a small city on the site in accordance with the new plans.

The architect went to work with a will. The long-unused plans were brought out and studied. Never were there such plans for beauty, strength, and serviceability. Never were there such varieties, such wonders, such possibilities. There were to be sermons in stone, anthem in glass, entrancing songs in colors and lines. The plans opened up to the architect a new world. He saw what steady, consecrated devotion had done. Here was something more than persistence and ability. Here was inspiration; here was the hand of God!

The workers caught the inspiration of the plans upon which they were working. They did not feel as if they were working in stone and wood. In their minds' eye they saw the lofty towers, the strong columns, graceful curves, and majestic arches.

For many months the work continued. Reports coming from the other kingdom told of the increasing discontent of the king. He could get no really good talent to serve him. He was deserted and scorned by men of genius and nobility. At the great seasons of the year the public ceremonies were formal and stiff and uninspiring. They were perfunctory and of no help to the people. The king had enough wealth and enough ability and power in his hand to make it greater, but he was blind to what he lacked.

Five years passed.

The City of God planned in love by the abbot approached completion. People flocked to it. They wanted to live there. They loved the great public buildings, the fine streets, the beautiful and quiet chapels, and the great inspiring cathedrals. In thousands they forsook the cruel king who had no soul.

There came a time when the king, angrily and much against his will, was persuaded to visit the new city. He came at Christmas time. In his chariot of state he rode

#### THE PASTOR SAYS

By John Andrew Holmes

The hearts of foreign peoples may be reached by bayonets, but they may also be reached by love.

down the streets. He passed homes brightly lighted, clean, well equipped, in which he could see happy families. He noted the alertness and the friendliness of the public officers. He was impressed with the majesty of the buildings and of the ideals which they so clearly symbolized. Later, he saw happy little children carrying gifts to each other's homes, setting up Christmas trees, and running about doing errands. Then he crept silently into a great Christmas service. For the first time he felt that he was near the Child of Bethlehem. He was seared through and through with the simple and wonderful story of the birth of a Savior of mankind, the ruler of all. He saw the influence of the message of this Child upon the radiant faces of the worshippers. He saw how true it was that no man can be ruler of all; no man can be all in all to himself or to others. Man succeeds when he reaches out to that which is greater than himself. Man rules best when he first well learns how to obey. He then began to realize the spirit and the inspiration which his kingdom had always lacked.

With a great deal of difficulty he managed to disguise himself and go forward with a crowd, receive a candle, have it lighted by a child, and then go up to an improvised manger to stand for a moment in reverent meditation.

In those brief moments the king was recreated; he seemed to touch new sources of life. He left the service a changed and ennobled man.

Some time later, he summoned the architect and the abbot to his palace and told them of his experience, and confessed his ignorant blindness and pagan cruelty. He beseeched them to teach him and his people the secrets of their city, that his kingdom might radiate the same spirit and offer the same services to its people.

The architect, perceiving the great change which had come over the king, agreed, and began the work of which he had long dreamed. But first he demanded that the king do all in his power to remedy all injustice and all bad conditions and practices in his kingdom, that the ideals of the new kingdom might have a chance to win the people to new ways of life.

No architect can build or change a human spirit, and none can build a life. No king can by command suddenly make a people better. But a king with the spirit of God, a king who has stood by the manger and there acknowledged a Savior can lay the foundations for a better commonwealth.

The architect was never a king, and yet he opened up a kingdom to a king. The king had ruled a kingdom, but the architect could symbolize eternal principles governing the world. A king could draw wealth and fame to his throne, but he did not understand the nature of his office until he stood humbly before the manger of the Child of Bethlehem. A king could draft the services of unwilling laborers, but an inspired architect could win the willing services of laborers who had in mind the glory and majesty of the structures upon which they were privileged to work.

It is remembered to this day the change that came over a cruel and aggressive king and transformed his kingdom. And none ever forget who heard the king at Christmas time address a great gathering of his people and beseech them to help him carry out in the land the principles of God's kingdom, that God might rule as the Supreme Ruler of all. In acknowledging a superior ruler the king himself grew in grace and wisdom and rose to great heights in the estimation of his people.

In the great Church of the kingdom the king erected a great tablet to the memory of the banished architect who showed him how to build a City of God and where to find a Savior who should be Lord of all.

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Puzzle Box

ANSWER TO—DOUBLE-TIED WORD CUBE, No. 2

Q U E S T  
U N I T E  
E I D E R  
S T E M S  
T E R S E

HIDDEN WORD PUZZLE IN RHYME, No. 9

My first is in tree but not in bud,  
My second's in earth but not in mud.  
My third is in peep but not in spy.  
My fourth is in cheer but not in shy.  
My fifth is in watch but not in clock,  
My sixth is in dress but not in sock.  
My seventh is in rise but not in fall,  
My eighth is in short but not in tall.  
My ninth is in Saint but not in Nick,  
My tenth is in Saint but not in tall.  
My eleventh's in after but not in before,  
My twelfth is in sleep as well as in snore.  
My thirteenth's in cakes as well as buns,  
My fourteenth is in leaps but not in runs.  
My fifteenth's in sick but not in well.  
My sixteenth's in read but not in spell.  
My seventeenth's in sing but not in speak,  
My eighteenth's in strong but not in weak.

My whole is what everyone should have  
at Christmas-time.

—A. M. S.

City Parson (to sexton at the country Church): "How are your evening congregations up here?"

Sexton: "There ain't nobody comes to Church Sunday nights. They all stays home and listens to the radiators."

Husband: "Regina, when I looked at my account last night I nearly died of fright. Our motor is costing us over \$500 a year!"

Wife: "Well, Louis, don't blame me! I advised you not to keep an account!"

Hubby: "Dear, you'll have to give up that idea of a new spring suit this month. Money at the bank is awfully low."

Newlywed: "I know you are a good business man, honey bunch—but if I were you, I'd certainly put our account in a bank that had plenty of money."

The Family Altar

By the Rev. John C. Gekeler

HELP FOR THE WEEK OF DEC. 16-22

Practical Thought: The hope of the world rests in childhood.

Memory Hymn: "Hark, a Burst of Heavenly Music," New Reformed Church Hymnal, 134.

Monday—The Birth of Jesus. Luke 2:8-20.

Great emotions were stirred in human hearts when Jesus came to earth. They were but a reflex of heaven's emotions. The angels sang, they still sing around the throne of their Lord. From them men caught their sweetest music. Joy awoke in a sense in which it could not be said to have been present previous to the coming of our Lord. Hope came with it. Sure ground for hope of better things than men had known was given in Jesus, "for he shall save his people from their sins." Even before the full meaning of the Holy Child dawned upon them, the shepherds worshiped. These same emotions of joy and hope and worship arise in our hearts as we come to the manger cradle.

Prayer: Dear Jesus, we bow at Thy feet in happy adoration because in Thee deliv-

erance from sin is promised and found. Save us from ourselves. Amen.

Tuesday—The Child in the Kingdom. Matt. 18:1-10.

It is not the learned, nor the "go-getter," but the childlike whom Jesus sets as the pattern of the Kingdom citizen. The humble and trustful, the loving and obedient, the sympathetic and tender; these are the type upon whom the Kingdom of Jesus moves forward. Such can mightily touch the hearts of the young (the old as well) and bring them into the fold of Christ's love. Roosevelt spoke truly and wisely when he said, "If you are going to do anything permanent for the average man, you must begin before

WHEN THE MINISTER CALLS

By Edgar A. Guest

You might know my mother, you  
might know my dad,  
Though their faces are seldom so  
solemn and sad,  
But the times when the minister  
comes in for tea  
You would never know me.

You might know my sister dressed  
up in her best,  
Who talks with a sigh of the Land  
of the Blest  
And pretends she is something she  
never will be,  
But you'd never know me.

You might know our house with the  
curtains all straight  
And our best knives and forks neatly  
placed at each plate,  
But I'm sure if our manners you  
happened to see  
You would never know me.

When the minister comes everything  
seems so queer,  
We are not what we are when  
there's nobody here,  
And I just sit up straight with a  
hand on each knee,  
So you'd never know me.

I don't look at all like the boy that  
you've seen,  
My hair is too smooth and my neck  
is too clean,  
When at last I'm made fit for the  
parson to see  
You would never know me.

—Phila. Public Ledger.

he is a man. The chance of success lies with working with the boy and not the man."

Prayer: Teach us, dear Master, the true values of life. Help us to be childlike and trustful. Stir us to loving zeal in seeking to win the children for Thee. Amen.

Wednesday—The Child in the Church. 1 Sam. 3:10-19.

Where else should the child be, if not in the Church? Does it not seem at times as though Protestants were training a generation of non-Church-goers? Not long since I visited a growing Church: was it without significance that many children were present in the Church service? A thoughtful child was once asked why a certain tree was crooked. He replied that he "sposed somebody must have stepped on it when it was a little fellow." The wise pastor and Church worker gives large attention to the children.

Prayer: Give to parents and all who have to do with children a patience that is born of love. May our children be led, dear Father, to trust and love Thee that their

entire lives may be spent in the service of Thy Church. Amen.

Thursday—Formative Influences in Childhood. Acts 7:20-34.

"As the twig is bent the tree's inclined." "The boy is father to the man." Other proverbs might be cited showing the importance of the early training. Scriptural examples of the influence of early training will come to mind: Samuel, Timothy. George Matheson recognized the formative influences of childhood when he said, "If you want to teach a child that heaven is his home, that God is his Father, that Christ is his brother, that the ties which bind the world are family ties, you must begin by purifying the original ideas. You must make the thought of home endearing, the name of father sacred, the sense of brotherhood protective, the relationship of the family divine."

Prayer: Be Thou, O God, a member of our home, that its holy influences may enter deep into the life of every child. Shape us by Thy Holy Spirit. Amen.

Friday—Father and Son. Gen. 22:1-3.

Fathers have much to learn from their sons. Abraham was taught through this strange experience a lesson in trustful obedience. Isaac raised only one question, so far as we know, "where is the lamb for a burnt offering?" With a sublime confidence he went along with his father. So God sought to have Abraham go with Him. Isaac learned it along with his father. Some one has said that "The undevout astronomer is mad." Is it not equally true of the undevout parent? Happy the father and son who have learned from their mutual relationship something of the larger and more lasting relationship to God.

Prayer: Thou, O God, art our Father: we are ignorant children. Teach us Thy ways so that in the relationships of earth we may be fashioned for that eternal home where Thou art. Amen.

Saturday—The Religious Education of a Child. Acts 22:1-10.

When shall the religious education of a child begin? The moral and spiritual atmosphere of the home into which the child is born is a vital part of his education. The preparation for his religious education is, then, made in all that determines that atmosphere. If the home shows disrespect for religion by neglecting all its ordinances, what chance has the child of receiving the education in spiritual things? Something can be done for such a child by the Church and Sunday School but far more for the child whose home co-operates by maintaining a holy respect for sacred things. Saul was sent to Gamaliel, the best teacher of the day, but his religious education had begun in the home in Tarsus. Are we giving our children all they have a right to expect of us as parents?

Prayer: Impress upon us, O God, a deep sense of the stewardship over the lives of the children in our homes. Grant to us the wisdom needful in training them that they may take upon themselves obligations of Christian men and women. May Christ be born anew in them and in us. Amen.

Sunday—The World Made Safe for Childhood. Isa. 11:1-9.

Not all the wild beasts are in the fields and forests, nor go on all fours. There is no beast so threatening to the welfare of childhood as the evil adult. The greed which prevents a sane child labor law wreaks more harm upon the childhood of the world than all the savage beasts of the jungles. The peddler of salacious literature should be looked upon with as great fear as a rattlesnake. Have we read this week's Scriptures without recognizing the high value of spiritual influences? When and where Christ is King will the



world be safe for childhood. The Christmas joy should intensify our evangelistic and missionary zeal.

**Prayer:** We bless Thee, O Christ, that Thou hast taught the sacredness of childhood by becoming the child of Mary. As we bow before Thee may there be stirred within us a deep desire to carry Thy Kingdom into all the world and into all of life. Amen.

## HOME EDUCATION

"The Child's First School is the Family"  
—Froebel

### COUNTERACTING HANNAH By Hazel M. Clifgard

"My family think it is foolish," said Mrs. Roberts, "to worry about three-year-old Jackie's grammar, when there are real phases of character development to be considered. Just the same it seems too bad to allow him to use double negatives."

"You are quite right," sympathized her friend. "I should say a careless way of doing anything, whether of talking or eating or dressing, would have some kind of bearing on one's future personality. All habits would, wouldn't they?"

"Yes, I suppose so. Practically all the new books on child culture stress the very first influences, too. Nevertheless, I scarcely know how to proceed. Jackie is so impatient when he is corrected. And his little neighbors talk like children of the backwoods. You were lucky not to have had these troubles with Richard."

"Oh, but I did," smiled Mrs. White, reminiscently. "Haven't you heard our Hannah talk? She never uses an 'isn't' and not only does she hold tenaciously to the least objectionable of its disreputable synonyms, but she occasionally falls back upon the two worse ones."

"Good gracious!" gasped Mrs. Roberts, stopping a moment to recall what these were, didn't you find it hard to keep her?"

Her companion nodded.

"For a while, I thought I should have to let her go, surely. But Hannah had been with us so long and was fond of the children, I couldn't quite turn her off because she used the vernacular of her class and generation. I simply had to find some other way."

"But what else was there to do? Could you keep them away from her?"

"No, Marilyn was a baby, and Hannah had full charge of Richard all the morning, even taking him up when he awoke. I worried about that part most. Children are supposed to be so impressionable right after waking. And, sude enough, one day he did come out with one of Hannah's very worst barbarisms."

Mrs. Roberts sighed appreciatively. "I know exactly how you felt. Tell me what you did. I know you thought of something."

"Well, it seems almost too simple to tell. Of course I made mild corrections during the day—we all do that—but I was still haunted by the fear that those morning impressions might be more lasting than I knew. We had a learned professor who used to break into the commonest of speech when he became thoroughly absorbed in his subject."

"We know a case like that," put in Mrs. Roberts.

"Yes. That was the sort of thing I feared. Consequently, I decided I should have to work up some kind of counteraction, and it occurred to me that if I remembered the worst mistakes Richard made during the day, I might be able to emphasize the correct form during the bedtime story hour. My best success came with rhymes which I concocted for the purpose and alternated with his other nursery verse. You would smile if you could have heard us repeating them over and over again."

"Oh, that was too clever, for anything," Mrs. Roberts replied, a bit of disappointment in her voice, "but I'm not the least bit poetical."

"My dear!" exclaimed her companion impatiently, "I don't mean I did any epics. Listen to this:

'Isn't it funny  
A dog has four legs  
While we have only two?  
Isn't it funny  
A dog says, "Bow wow,"  
While we say, "How do you do!"  
Isn't it? Isn't it? Isn't it? Say!  
We're almost as different as night is from day.'

Now," continued Mrs. White, "anybody could do that, couldn't she? Perhaps you don't like the 'funny,' but I didn't find that objectionable, myself."

"No," answered Mrs. Roberts, absently. "I suppose I could weave in something about:

'There isn't any butter in the cupboard.

There isn't any sugar in the sack.  
I think I'll hurry to the grocery—'

"I won't be any time in getting back," finished Mrs. White. "That's the idea, and the funnier the rhyme, the better Jackie will like it."

"I shall certainly try out your system," mused her friend. "Mother Goose will have to look to her laurels from now on."

## Birthday Greetings

By Alliene S. De Chant  
When your Birthday Lady comes home

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from her missionary journeys, her brown bag sometimes almost pops open with gifts from Birthday Club folks. One such gift I had to handle very carefully for it was, — animal crackers—an elephant and a bear—and guess where St. Paul's Orphans' Home children put them? In the kimono sleeves of my Japanese doll! (Remember how the H. Smith Barrier boys, of Concord, N. C., did that very same thing?) I promised Mrs. Gilliam's primary folks that the Japanese doll and I would keep the crackers just as long as we could. Remember "Jimmy" Leinbach, my "peanuts" friend? Well, I scarcely knew him when he came to Pennsburg to take me to his father's Church in Quakertown. He's taller than I am, and weighs more than 200 pounds! And just before I left, he slipped me a square box. Inside were two kerchiefs "made in Switzerland." When I was ready to leave another parsonage—our Dieffenderfer one at Sharon, Pa., Billy and Victor gave me a gift that made my bag "all-bulgy." It was a cushion packed full of needles they gathered near Bangor, Maine, last summer. They told me all about pine-needle gathering—about busy fingers—about sniffers—about bags—about sitting down to it and stripping branches. The "O Waving Whispering Pines" cover comes from Lincolnville, too. Nor was it easy, I'm sure, to give away a gift that took so long to make, and one that has such "woody" memories, but that is why I appreciate it so much. And guess where I keep it! In a cedar chest? No indeed! It's on my four-poster, on top of my green and white bed-spread, alongside another little pillow. Victor and Billy have grown too. Billy goes to school now and Victor's in third grade at Prospect Heights School. Hearty greetings to all my boys and girls who like to give gifts that make brown bags "all bulgy."

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## A DYING MEMBER

A story is told of a certain pastor who mourned over a backslider in his congregation, once a regular attendant at the prayer service, who for months had not been seen in the "upper room." Unable to stand it longer, at the close of one of the meetings in which the voice, formerly accustomed to lead in prayers, was sorely missed, the minister went straight to the man's home and found him sitting before the open fire. The absentee, somewhat startled by the intrusion, hastily placed another chair for his visitor and then waited for the expected words of rebuke. Had the rebuke been spoken, no one knows what the reply might have been, or what mistaken, yet lasting anger, might have been kindled. But not a word did the minister say. Taking his seat before the fire he silently took the tongs and lifting a glowing coal from the midst of its fellows, laid it by itself on the hearthstone. Remaining painfully silent he watched the blaze die out. Then the truant opened his mouth to say: "You needn't say a single word, sir; I'll be there next Wednesday night."—John W. Inzer, in "Watchman-Examiner."



Miss Greta P. Hinkle, Editor

Elaborate plans were made for the Thank Offering service held at St. John's Church, Allentown, Pa., on Sunday afternoon, Nov. 24, and all the Churches of Lehigh Classis were invited to participate. A 15 minute recital was played by the organist of Christ Church. Immediately following this the combined choirs of the Reformed Churches of Allentown, under the direction of Prof. Unger, entered the auditorium singing "Coming, Coming, Yes, They Are." The Christian Endeavorers, on the balcony, responded with the second line, "Coming, Coming, from Afar," and the two groups plus the congregation sang the rest of the stanza. This was a most impressive processional. The opening devotions were conducted by the pastor of St. John's, the Rev. A. O. Reiter. Stirring messages in music were the tenor solo, "Open the Gates of the Temple," sung by Tracy Rees, and the anthem, "God So Loved the Word" (Stainer), sung by the combined choirs. The address of the afternoon was made by Mrs. D. B. Schneder of Japan. Her stories of personal experiences with her Japanese friends thrilled every hearer and sent away all present with the determination to put more enthusiasm and more of the spirit of Christ into the service each was rendering, however humble it be. The entire service was planned by Mrs. Herbert B. Wagner, president; Mrs. David H. Kratz, secretary of Thank Offering and Mrs. David A. Miller, secretary of Stewardship.

A note from a Guild counselor says: "I think the Prayer Calendars are beautiful. They are a work of art and I feel I have a beautiful, educational and worth while gift to give my G. M. G. girls at Christmas."

The W. M. S. of St. John's Church, Evans City, Pa., has been having several particularly interesting meetings recently. Among them was the Thank Offering service at which the dramatizations, "The Rainbow Pageant" and "The Best Boat" were presented. The W. M. S. Thank Offering was \$100. At each of the last 3 meetings there have been new members added to the rolls. 57 were present at the

November Guest Meeting. Miss Alliene S. De Chant was the guest speaker. The Mission Band, too, is thriving. There are 5 helpers for the 63 children enrolled in the three groups. At present they are interested in "Filipino Playmates."

Seventy-five representatives of missionary societies attended the Fall Institute of the W. M. S. of Maryland Classis held in Trinity Chapel of Evangelical Reformed Church, Frederick, Md., Nov. 14. The president, Mrs. Robert Foltz, of Hagerstown, presided at both sessions. The various topics in the suggested program were very ably presented by Mrs. John Garner, Westminster; Mrs. Conrad Clever, Hagerstown; Mrs. Joseph Apple, Frederick, and Mrs. J. Fred Main, Braddock Heights. A vocal solo, "Open My Eyes that I May See," by Mrs. Elmer Dixon, of Frederick, was greatly enjoyed. An interesting literature talk was given by Miss Ruth Heinmiller, emphasizing the new reading course. Missionary literature was on display in the chapel and was inspected at the close of the morning session. The feature of the afternoon session was the address by Mrs. E. H. Zaugg, formerly of Japan. Luncheon was served by ladies of the Church and was greatly enjoyed. The Institute was concluded by a consecration service conducted by Miss Genevieve Thomas, of Adamstown.

—Mrs. Maurice D. Coblentz.

The W. M. S. of St. Stephen's Church, Perkasio, Pa., had a fine Thank Offering service on Sunday evening, Dec. 1, at which time the pageant, "Give Thanks Unto the Lord," was presented by Edna Butterwick, Katharine Obold, Edna Durner, Evelyn Strouse, Myrtle Ratzell, Thelma Hager, Hannah Gable, Mary Miller, Sara Markley, Clea Heavener, Adele Sterner, Evelyn Roth, Evelyn Hoot, Jeanette Cope, Ellen Schwenk, Margaret Kline, Jeanette Flagler and Marcella Heavener. Other numbers on the program were a recitation, "Give, Give, Give," by Dorothy Moyer and a monologue, "Experiences of a Thank Offering Secretary," by Ella B. Rickert. In addition to these, the service consisted of scripture, song and prayer. The Thank Offering amounted to \$90.

A member of St. John's, Tamaqua, W. M. S. writes: "At our Thank Offering service we gave the pageant, 'Give Thanks Unto the Lord.' I think that is the best we ever had."

Mrs. Lewis L. Anewalt, president of the W. M. S. G. S., has been delivering a

number of Thank Offering addresses recently. On Dec. 1, she spoke at such a service in St. Andrew's Church, Allentown, and on Dec. 8 in Emmanuel Church, Allentown.

## A "DRY" CONGRESS

Dr. F. Scott McBride, General Superintendent of the Anti-Saloon League of America, speaking on Sunday morning, Dec. 1, in the Sherwood Presbyterian Church, made the following statement:

"The Congress that convened in Regular Session on Monday, Dec. 2, is the driest in the history of the Prohibition movement. Despite the terrific attacks against Prohibition by the wets, for 10 years, there has been a constant and steady increase in the number of dry Senators and Representatives. In every election since Prohibition came, the Association Against the Prohibition Amendment and other wet organizations have held out the hope to their constituency that Prohibition is proving to be a failure and will soon be repudiated by the people. The people, however, have answered every such attack by defeating wet Congressmen and wet Senators and electing dries in their stead.

"The famous Beer quartette: Bruce, Edwards, Edge and Reed, will be heard no more in the Senate. The present session of the Senate will be free from the bitter and abusive attacks against Prohibition such as were continuously carried on by these enemies of the dry law. A few of the disappearing wet minority in it will be expected to keep up a brisk bushwhacking campaign against the Eighteenth Amendment. Wet bills will be introduced and wet speeches will be made not so much with the hope of securing wet legislation, but for the purpose of influencing wet voters in the home districts. The wet minority in Congress may also be expected to aid propaganda campaigns of the organized wet forces by broadcasting wet speeches through the Congressional Record and the Press.

"No wet measure has the slightest chance to pass in the present Congress. Necessary enforcement appropriations and legislation required to strengthen the dry laws can be passed with decisive majorities in both houses. One of these will be an enforcement code for the District of Columbia.

"After ten years the wet group in Congress is not only smaller than ever before but has utterly failed to unite upon any plan to take the place of enforcing Prohibition or the solution of a liquor problem."

## NEWS OF THE WEEK

Mrs. Henry W. Elson

New construction and improvement programs in the United States during the coming year will aggregate more than \$9,000,000,000, divided between industrial public utility, railroad and State and municipal programs, according to a survey by the United Press. These figures were compiled from various statements of State governors, industrial leaders and railroad executives following President Hoover's series of business and economic conferences at the White House.

According to an official announcement in Moscow Nov. 27, the Manchurian authorities have yielded to Russia's demands concerning the Chinese Eastern Railway. Tokyo has reported that Russian troops are being withdrawn to home territory. It also has reported the receipt of an American proposal to end the strife. Britain, France and Italy were believed to be included in the move.

A giant 4-motored, 30-passenger Fokker

transport, the largest passenger land plane ever built in America, crashed Nov. 27 and fired two homes near Roosevelt Field, L. I.

Representative Edward E. Denison, of Illinois, who was indicted Nov. 19, charged with the possession, on Jan. 19 last, of liquor, has been arraigned in the Supreme Court of the District of Columbia. Mr. Denison is the third member of the House to run afoul the Prohibition law within a year. All of them were listed as dry.

Charles J. McCarthy, fifth governor of Hawaii, died at his home in Honolulu Nov. 26, at the age of 68.

The President, the Cabinet, the Supreme Court, members of Congress and of the Diplomatic Corps and a host of friends from civil life paid tribute to the late Senator Francis E. Warren, of Wyoming, at services in the Senate Chamber Nov. 26. The burial took place at the Senator's former home in Wyoming.



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Crime costs the American public \$500,000,000 a year, according to an estimate made recently by the National Surety Company of New York. Burglary and theft are the largest factors in this loss, taking an annual toll of \$250,000,000.

The actual strength of the active army of the United States on June 30, 1929, was 137,529, Major Gen. C. H. Bridges, Adjutant General of the Army, declared Nov. 26 in his annual report to the War Dept.

"La Follette's Magazine," founded more than 20 years ago by the late Senator La Follette to carry his political messages, has been discontinued with the launching of a new magazine called "The Progressive."

125 persons were killed in New Jersey by automobiles last month, 83 of whom were pedestrians.

The Spanish War, measured in pensions, is now costing the Government annually nearly four times the amount paid to Spain for the cession of the Philippine Islands. For the first time, Spanish War pension payments exceed the total of direct pensions from the Civil War. The former veterans drew \$65,292,611 in the last fiscal year; the latter, \$57,095,811.

Paseual Ortiz Rubio, the candidate of the National Revolutionary Party, was formally proclaimed president-elect of the United States of Mexico Nov. 28. He started almost immediately for a visit to the United States.

President Hoover addressed, Dec. 5, at a special meeting, 200 business men called together by the Chamber of Commerce of the United States as a result of the White House business conferences.

Commander Richard E. Byrd in the airplane "Floyd Bennett," flew to the South Pole and back to Little America Nov. 29, having been gone 18 hours and 59 minutes. This was the first flight ever made over the South Pole. Accompanying the commander on this flight was Bernt Balchen, the pilot; Harold Gurnee, the radio man, and Captain Ashley McKinley. Commander Byrd flew to the North Pole and back from King's Bay, Spitsbergen, in 1926. This second flight thus makes him the conqueror of two poles by air. This new polar exploit has evoked the warmest praise of scientists and public men all over the world.

Construction work to the total of \$1,056,000,000 is about to be undertaken in the metropolitan area of Philadelphia, embracing sections of Pennsylvania, New Jersey and Delaware, as part of President Hoover's plan to stimulate business.

The bodies of the 75 American soldiers from Northern Russia arrived on the liner "President Roosevelt" at the New York Harbor Nov. 29. Most of the bodies are those of Michigan men, as the regiment from that State was recruited in Russia.

Governor Larson, of New Jersey, has announced his intention of appointing Dwight W. Morrow, Ambassador to Mexico, to the United States Senate, as soon as the latter's governmental duties permit. The appointment will be for the unexpired term of Walter E. Edge, who resigned his seat to become Ambassador to France. Mr. Baird, of Camden, who has been appointed to the seat, will serve only temporarily.

As a lasting expression of the deep love and respect in which the memory of the late Ambassador Herrick is held by Frenchmen, the Municipal Council of Paris is erecting an imposing monument to his memory.

The first regular session of the Seventy-first Congress opened Dec. 2. Vice-president Curtis and Speaker Longworth called the two branches to order at noon. After appointing committees to notify the President of their readiness to receive his message, they adjourned. The message, which was devoted to general subjects and matters dealing with the "State of the Union," was read by clerks in both branches of Congress Dec. 3.

Nine persons were killed and 4 injured in a railway wreck Dec. 1 at Onley, Va.

The United States has appealed to Russia and China, in the name of the general pact for the renunciation of war, to avoid warlike measures in Manchuria and adjust their dispute in that region over the Chinese Eastern Railway by pacific means, and has notified 53 other nations of its move.

A total appropriation of \$55,000,000 for rivers and harbors in the fiscal year 1931 has been recommended in the annual report of the chief of engineers, submitted by Major Gen. Edgar Jadwin.

More than 21,000 persons, who served an average sentence of 147 days, were sent to jail or prison for violating the Prohibition laws during the fiscal year 1929, according to the annual report of the Dept. of Justice, transmitted to Congress by Attorney General Mitchell Dec. 2.

An annual increase in the wages of Ford Motor Company employees aggregating more than \$19,500,000 has been announced. The minimum goes up to \$7 a day. All the American and Canadian employees are sharing the increase effective Dec. 2.

### REFORMED CONGREGATIONS IN RUSSIA

Through the co-operation of the Central Bureau for the Relief of the Evangelical Churches of Europe, by means of German and American help, we have succeeded in aiding the orphaned Reformed Congregation in Odessa to secure a pastor. There was great joy in the congregation, when the first evangelical sermon was preached after an interval of years. The pastor was elected unanimously on Reformation Sunday, Oct. 27, and awaits the approval of the government. "More than ever we must entrust our cause in God's hand; and we pray very earnestly for your intercession and good will."

The German Reformed Church at Petersburg, where the Rev. Dr. Gelderblom labored for 30 long years, is about to be transformed into a cinema theatre, because the congregation cannot pay the arrearage of taxes. This in glaring fashion illumines the situation in which the few remaining congregations in Russia find themselves, most of which have broken down, while the Lutheran congregations have succeeded in rebuilding the Church.

—Prof. Dr. Adolf Keller.

## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Fourth Sunday in Advent, Dec. 22, 1929

Christmas Lesson

Luke 2:8-20

**Golden Text:** Suffer the little children, and forbid them not, to come unto Me: for to such belongeth the kingdom of heaven. Matthew 19:14.

**Lesson Outline:** 1. The Son. 2. The Sermon. 3. The Shepherds.

This is our Christmas lesson. Today we go to Bethlehem in Judea to worship the Saviour of the world. We find Him as a Babe, lying in a manger. Not as a King, clad in purple, with sceptre and crown, but as a little child, wrapped in swaddling clothes. Great, indeed, is the mystery of godliness. Only those who have the spirit of Christ can see the transcendent glory of Mary's Son and find God in Him.

All the world observes Christmas, but to multitudes it is an X-mas. Christ, the fountain of all its deep hope and happiness, is merely an "X" to them, an unknown quantity. The holiest of days is only a holiday. Even Christian hearts and homes may easily lack the mood and the leisure for a deep appreciation of the wondrous story of the birth of our Lord. In the midst of the hustle and bustle that mark the happy season we may forget the Christ in whose honor the day is kept. A

reverent study of our lesson may help us to make Christmas really a holiday; a day of tender memories, of unselfish love, and of hope and trust too deep for utterance.

I. **The Son.** Jesus was born in Bethlehem of Judea. Mary and Joseph had journeyed eighty weary miles from their residence in Nazareth to their ancestral home in order to register their names in a census that had been ordered by the emperor. And while they were sojourning in the early home of David, Jesus was born, "great David's greater Son."

How simple is Luke's account of this surpassing event. "She brought forth her first-born son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn." Stable, manager, and swaddling clothes are not the setting a romancer would have chosen for the advent of the Saviour of mankind. They represent the unfathomable wisdom of God, who, in the fullness of time, revealed the infinite riches of His love in a Babe that blossomed into the one perfect life this earth has known. His supreme gift to men was neither a king, a prophet, nor a priest. It was not a book filled with supernatural information, nor an institution endowed with heavenly power. It was not a new code of laws. It was a life of infinite love in whose glory men saw the Father.

God had not been without His witnesses in the long ages before Christ. Great pro-



phets had proclaimed His love and revealed His law. Creator, King, Judge they had called Him, whom no man has ever seen, and many other names. Then Jesus came, and men beheld His glory full of grace and truth. And today, if men ask us, Who is God or what is He like? What is His attitude toward mankind, His eternal purpose and power? we point to Jesus Christ. He is our final answer to all the supreme questions of life. He is the only answer we know. And if that answer were not true, then the life of mankind would be a silly pest, a riddle without rhyme or reason. But Christ is the truth. We have followed Him, from afar it may be; and yet in His fellowship we have found peace, and hope, and joy.

Therefore, we call Him our Lord and Saviour. We cannot fully fathom the mystery of His birth and life and death. But we know that He is God's greatest gift to a sinful world. We believe that He alone can show us the way home to God our Father.

"There was no room for them in the inn." That is the only dark touch in the glorious narrative. And in the light of subsequent events the saying looms large with sad significance. The exclusion of the holy family from that crowded caravansary at Bethlehem foreshadows the fate of Jesus during His brief career on earth. There was no room for Him in Nazareth, His home; none in the Jewish Church or in the Roman State. Few were the hearts and fewer the homes that welcomed Him gladly.

Even so today Jesus is crowded out of many spheres that He longs to fill with His truth and life. That ancient inn at Bethlehem was crowded to the rafters with a motley throng. There was room for peasants and priests, for merchants and soldiers, for idlers and roysterers. But there was no room for Christ to be born. And so it is still in our big world, bursting with enterprises and filled with ambition. We work and play; we strive and suffer; we love and hate; we live and die. But do we make room for Christ, for His truth and grace, in all this varied fabric of our life? And is it because we keep Him standing on the threshold of our civilization that peace on earth and good will are still pious hopes and dreams whose realization seems remote?

**II. The Sermon.** The first Christmas sermon was preached by "an angel of the Lord," who appeared to certain humble shepherds in the fields near Bethlehem. In this sermon we may find the eternal message and meaning of Christmas.

The message was prefaced by an admonition, "Fear not." That, as it were, was the introduction to the first Christmas sermon. Its text was, "I bring you good tidings of great joy which shall be to all the people." And the sermon itself was the proclamation of the birth of the Saviour, "There is born to you this day in the city of David a Saviour, who is Christ the Lord." It ended with an angelic doxology, which praised God in the highest and proclaimed peace on earth to men of good will.

In this angelic message, from preface to doxology, we find the ineffable glory of Christmas. It makes this day the greatest and gladdest in all human history. Its essence consists in the fact that Jesus our Saviour has come. That is the good news of Christmas for all mankind. Christ has come to save and to sanctify men; to deliver them from sin and make them the sons of God. That is the source of our joy at Christmas. All who receive this glad tidings in humble trust, like the Judean shepherds, will praise God for the glory of His gracious love.

There are still many who have no ear for the glad tidings, and no faith in its deep meaning. But that angelic sermon has sung itself deep into the heart of the world. It has never been silenced. All

the ages have repeated it in an ever swelling chorus. The nations have heard it, and they have come to His light and leading. Gradually the angelic prophecy is being fulfilled. The glad tidings of great joy is being given to all the people. Some day all the world will hasten to Bethlehem on Christmas Day to praise God for the gift of Christ.

**III. The Shepherds.** The first Christmas congregation consisted of humble Jewish shepherds. The angel of the Lord passed over palace and temple, the homes of kings and priests, and made his joyful proclamation to common men. And these common men had great spiritual experiences while they were engaged in the faithful performance of their secular duties. "They were keeping watch over their flocks by night." And that is the way God's revelations usually come to men.

But these common men possessed uncommon piety, which fitted them to hear and to understand the glad tidings. They had faith enough to do three things, without which Christmas will remain meaningless. They verified the voice and the vision by a hasty visit to Bethlehem. They became enthusiastic heralds of the glad tidings among their friends, and they returned to their humble occupations with hearts and lips overflowing with deep gratitude to God.

With one accord these shepherds decided to go to Bethlehem, and "see this thing which is come to pass." The blinding vision and the heavenly voice did not satisfy them. They translated both into action. And they found "Mary and Joseph, and the Babe lying in a manger." Men must still "go and see," if they want to find the peace and joy of Christmas. By doing His will they shall know the truth. During the Christmas season men will again ask many questions about Jesus which, perchance, no one can fully answer. But the true attitude toward Jesus is not that of a philosopher who seeks knowledge, but that of a man who yearns for an abundant life. Follow Him and you will find in Him your Saviour and Master.

And men who have truly found the Christ will become His heralds. These shepherds became the first missionaries. "They made known abroad the saying which was told them concerning this Child." They were eager to share the good news with others. Only thus could they really keep it themselves. And that has always been the irresistible yearning of those who have found Christ. They must needs share their great experience with their fellowmen. The very word "Tidings" means that we have a proclamation for all the world. And when we cease to proclaim our good news eagerly it is because we no longer believe it to be glad tidings.

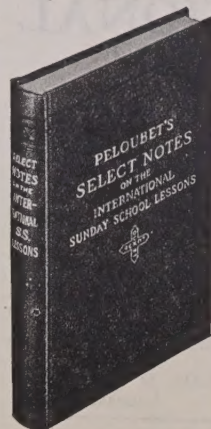
Christmas lasts only one brief day. Soon its candles burn out and its glamor fades. Even so the experiences of the Judean shepherds on the starlit plains was of brief duration. The celestial voice was hushed and the vision disappeared. But "the shepherds returned, glorifying and praising God for all the things they had seen and heard." They returned to their humble duties, but as new men. The things they had seen and heard cast a new glory upon their lowly life. And they praised God for it. Does our Christmas really last only one day? Then we have not yet found its true meaning. If we truly believe the angelic message, it must cast its radiance upon the whole of our life. The glad tidings are for every day. Christmas lasts all the year.

#### THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Dec. 22—How Christmas Sets the Whole World Singing. Luke 2:1-14

Christmas is set to music. It was born



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**The Gist of the Lesson.** By R. A. Torrey. 35c. A pocket exposition of the Sunday School lessons. (55.)

**The Superintendent's Guide for 1929.** By Harry Edwards Bartow. 35c.

**A Daily Digest of the Sunday School Lessons for 1930.** By Amos R. Wells. 35c. Vest pocket size, bound in silk cloth.

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in a flood of melody and it has been celebrated ever since by singing carols. Those early characters who played such a prominent part in that first Christmas were all singers: Elizabeth in the hill country, Zacharias in the Temple, Mary with her beautiful Magnificat, Simeon, the aged with his Nunc Dimittis, and the chorus of angels chanting, "Glory to God in the Highest." Christmas has gone forward to music. The songs by little children, the carols by boys and girls, and the more stately hymns by the aged give tone and character to Christmas as it comes around from year to year. Now there is no other way to give adequate expression to the Christmas spirit than through song. The theme is too grand, too great, too glorious for dull prose. It demands poetry wedded to music. How rich our Christmas music



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is! Take the Hymnal of the Reformed Church and see what a wealth of sacred song is provided for us. Some of these hymns have come down through the centuries but they have never lost their charm. They meet us with a perennial freshness from year to year. In fact they grow upon us and their meaning deepens with the years. By what multitudes they are being sung! Choirs chant the canticles in happy chorus. Congregations swell the strain. Out in the cold night the air is made musical by singing bands who go through our streets and stop to sing at houses where the Christmas lights shine from the windows. In some of our business places, like in Wanamaker's great store in Philadelphia, each day at a given hour multitudes gather to sing the Christmas carols. In our schools and colleges happy voices vie with each other in creating a Christmas spirit ere they start on their holiday. In every Christian land the message of Christmas finds expression in song, and from the rising of the sun to the going down of the same the name of the Infant Christ is being praised. Over the air the music is being broadcasted and happy hearts beside glowing hearths listen while the anthems ring. Chimes and carillons peal forth the joyous notes and on earth and sky and sea the glad music sounds forth. And no wonder, for Christmas has a message of cheer and hope, of joy and peace, of life and love for all. Let us catch up a few of these strains.

1. **God meets man.** On Christmas we celebrate the fact that God has identified Himself with humanity. "The Word was made flesh and dwelt among us." No longer do we cry out to an absentee God, to a God far removed from us, but He is nigh to each one of us. He is one with us. He has taken on our nature, our very flesh, so that now we may know Him and love Him and live with Him. We express this fact by a high sounding word; we call it "the incarnation." This is a great fact and we sometimes fail to recognize its significance. We glory in the Cross, we extol Calvary as the place of our redemption, but if there had been no Bethlehem there would have been no Calvary, and no Olivet; if there had been no manger there would have been no cross; if there had been no Christmas there would have been no Good Friday and no Easter morn. What a lonely and forlorn life we would be living!

2. **The Lowly is exalted.** Mary sang, "He hath exalted them of low degree." What a lot of lowly things are lifted up by the magic touch of Christmas! The stable, the manger, the humble shepherds, the lowly handmaiden, all are sanctified and ennobled. Our very nature is lifted up from the dust and is glorified in the Church. Babyhood is crowned with a fresh glory. The common things and the weak things are transfigured and life itself is enriched and ennobled. All through that marvelous life of Christ whatever He touched He transformed, and from henceforth nothing is common or ordinary.

"Well may this glowing heart rejoice,  
And tell its rapture all abroad."

3. **Peace is bestowed.** The angels sang: "Peace on earth, good will to man." Peace takes on different sides. Christmas brings us peace between God and man. "God and man are reconciled." There we have the real at-one-ment. Man is also reconciled to man. Instead of the martial strains of battle and the sound of war-drums, we hear anthems of peace and good-will. If men enter into the spirit of Christmas, hatred and strife and bloodshed will be no more. Christmas makes the world one vast brotherhood. It brings peace into each individual heart and banishes the clashing of rival selfishness in all the relationships of life. Peace was the first and the last gift which Christ be-

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stowed. At His coming the angels sang, "Peace on earth"; at His going he said, "Peace I leave with you." In view of the fact that peace now reigns over all the earth, Christmas may well set the whole world singing:

"And this joyful Christmas morning,  
Breaking o'er the world below,  
Tells again the wondrous story  
Shepherds heard so long ago.  
Who shall still our tuneful voices,  
Who the tide of praise shall stem,  
Which the blessed angels taught us  
In the fields of Bethlehem!"

## BOOK REVIEWS

History of the Hebrews, by Frank N. Sanders, Ph.D., D.D., 1928, pp. xv and 395. Price, \$1.75.

This is a new, revised and enlarged edition of a work by a well known teacher at the Yale Divinity School. On every page in this work one is amazed at the very simple and interesting way in which a great scholar can state truth. With the materials broken up into paragraphs with illuminated headings like a high school history, even one who is but slightly interested in history finds himself paging on and on reviewing the very fascinating story of the Hebrews as recorded in the Old Testament.



One of the most significant things is the author's splendid emphasis on the fact that a study of the Hebrew is one of the finest introductions to the study of universal history. Therefore, even those who may think themselves not interested in the subject will find a great charm and value in reading this work over and over, but, of course, it is to the earnest student and teacher of the Bible that the author makes his special appeal.

-C. H. R.

**The Heights of Christian Living**, by Dor-emus A. Hayes. The Abingdon Press, 1929. 312 pages. Price, \$2.

This is the fourth in the series of "Heights" works by this author. He has a fascinating style. One is conscious of sound scholarship and thorough acquaintance with the knotty problems of the text and yet never afraid that he is going to be lost in over emphasizing the minor fruits because they are unusual. All these things make this study of the Sermon on the Mount a most worth while one indeed.

For the minister and interested layman, however, the greater helpfulness grows out of the fine emphasis on the teaching of the material itself. Here is a teacher with a real passion not simply to make scholars but through style and scholarship and a wholesome understanding and love for His Master and His message is eager to give his life to help others hear, feel and know the Master and the message of the Master.

A third outstanding value is to be found in the very remarkable application of the teaching of Jesus to the great issues of our times. He feels the living, pulsing message of Jesus challenging all earnest Christians to face our interracial differences, national and social strife, as well as the battle for a personal knowledge of God. Books with this spirit combined with such a background are all too rare, and we hope for more of them.

-C. H. R.

OBITUARY

ELDER GEORGE W. STEIN

Elder George W. Stein was born at Annville, Pa., Dec. 4, 1840, the son of Daniel and Catharine (nee Forney) Stein. He was baptized in infancy by the Rev. Henry Wagner, of Lebanon, Pa. He was reared in a Christian home where the Church and her interests were of first importance. In 1858 he was confirmed a member of Tabor Reformed Church, Lebanon, Pa., by the Rev. F. W. Kremer, D.D. From the date of his confirmation unto the end of his life, Elder Stein was a most devoted and loyal Churchman.

He was educated in the public schools of his native town, the Annville Academy, and by private instructors. Yet to a large extent Mr. Stein was what is frequently called a self made man. At the age of 16 he learned the trade of tailoring. Being ambitious to improve himself along educational lines he accompanied his brother, the late Rev. John Philip Stein, D.D., to Lancaster in 1861, where his brother was a student at Franklin and Marshall College. Here he served as the cook of a boarding club of boys. At the same time he studied under the direction of these boys. For three years he taught successfully in the public schools of Annville. In 1866 he went to New Haven, Conn., where he took a commercial course in a business college. Upon his return he taught two years in the public schools of Schuylkill Haven.

On Sept. 1, 1873, Mr. Stein was elected teller of the Annville Savings and Deposit Bank (now the Annville National Bank). After serving a year as teller he was elected cashier, which position he served most faithfully until about three years ago when, because of age, he retired from ac-

tive service but continued to serve as a member of the Board of Directors and one of the vice-presidents. Through Mr. Stein's administration the Annville National Bank became one of the strongest banking institutions in Lebanon County.

In 1867 he was married to Miss Carrie H. Rauch. This union was blessed with three sons: Rev. James Rauch Stein, D.D., stated clerk of the General Synod; Rev. Samuel H. Stein, D.D., pastor of Trinity Reformed Church, York, Pa., and George H. Stein, Esq., of Philadelphia, who died 8 years ago. In 1899, Mr. Stein took a second wife in the person of Miss Emma Witmer. This union was blessed with two daughters: Frances, deceased, and Kathryn, a professor in Mt. Holyoke College.

As in his father's home, the Church always came first. In October, 1869, he was elected superintendent of Christ Reformed Sunday School, Annville, Pa. He served

in this capacity for 53 years. On Feb. 15, 1920, the school celebrated his 50th anniversary with a special service. Since 1926 he served as superintendent emeritus.

For many years he served as a member of the Consistory, both as deacon and elder. Very frequently he served as the delegate elder to Classis and Synod. He was elected at least four times as a delegate from Lebanon Classis to General Synod. The General Synod at its sessions in 1899, in Tiffin, O., elected him a member of the Board of Home Missions. He served as a member of this Board until 1917. From 1899 to 1911 he served as the treasurer of the Board. He was always loyal to the program of the Church. His note for the future was always one of optimism.

He died on the evening of Nov. 18, at the age of almost 89 years. The funeral services were held Friday, Nov. 22, with a brief service at his late residence, followed

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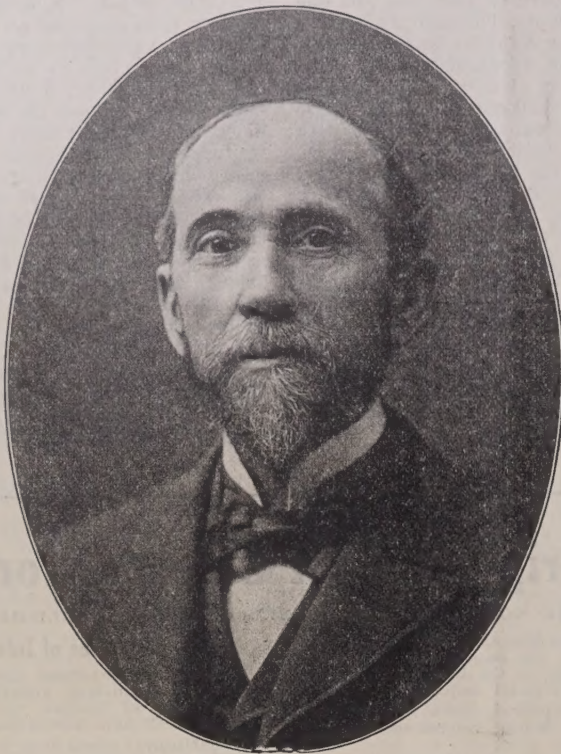
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Elder George W. Stein

by a service in Christ Church in charge of Rev. K. Otis Spessard, Ph.D., his pastor, and Rev. Wm. F. DeLong, D.D., a former pastor of Mr. Stein's for almost 20 years. The services were attended by a large number of people who came to pay their last tribute of respect to a man whom they dearly loved. Truly a prince and a great man has fallen in Israel.

—W. F. D.

#### THE HOME-GOING OF THE REV. O. T. MOYER

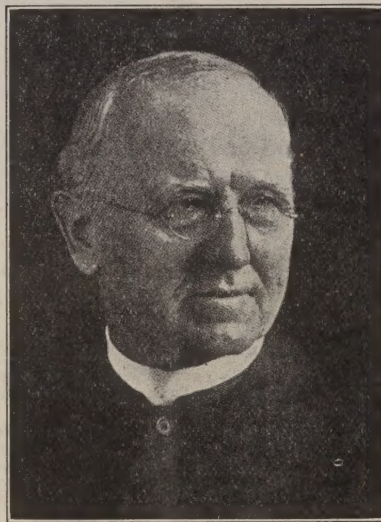
Servant of God, well done;  
Rest from thy loved employ;  
The battle fought, the vict'ry won,  
Enter thy Master's joy.

These words of James Montgomery characterize the home-going of another true prophet and priest of the Lord with striking appropriateness. It had been his desire to die "in the harness" and his wish was splendidly realized. He was in full possession of his powers and was prosecuting his ministry with his usual vigor until the morning of November 1, when he was stricken at the breakfast table with an attack of angina pectoris. At 12.15 A. M., November 12, he realized that the end was at hand. With full, resonant voice he exclaimed: "Gott segne Meine Seele, und Euere auch!" followed by "Goodbye," and in a few moments his ransomed spirit accomplished its deliverance from the embodiment of the flesh to be at home with God. As Elisha cried upon the translation of his spiritual father Elijah, so did his son in the ministry: "My father, my father! the chariot of Israel, and the horsemen thereof."

Rev. Oscar Tobias Moyer, son of Tilghman F. and Amanda W. Moyer, was born at Easton, July 31, 1860. He was catechised and confirmed by the Rev. Nathaniel Z. Synder, D.D., in old Saint Mark's Reformed Church, Easton, Pa. After graduation from the Easton High School, he spent three years in Kansas and Nebraska. Upon his return he engaged in business with his father in Easton and later in South Bethlehem. During these years he heard the call to the gospel ministry and engaged his time in study and in Church

activities to prepare himself in heart and mind for his life's work. In 1897 he entered the ministry in the Evangelical Church and in 1915 he transferred his credentials to the Reformed Church, his first love.

His ministry of almost 33 years, which includes pastorates in the Gowen City Charge, Landisburg Charge, Sugar Creek



The Rev. O. T. Moyer

Charge, and terminating in the Nittany Valley Charge, was productive of temporal and spiritual prosperity. His preaching was characterized by spiritual power and Scriptural authority. Like Jacob, he was mighty in prevailing prayer. The family altar was an established and essential institution in his home. He was a diligent student and exponent of the Scriptures, in English and German. His bilingual fluency widened his scope of service. The common people heard him gladly and were edified. His versatile ministry was gratefully received by multitudes in and out of the Church.

He was a member of the Schuylkill Lodge, No. 138, Free and Accepted Masons, Orwigsburg, Pa., of the Caldwell

Consistory, Scottish Rite 32° Masons, Bloomsburg, Pa., and of the Independent Order of Odd Fellows, Lodge No. 611, Freeburg, Pa. He is survived by his widow, Mrs. Mary S. Moyer, to whom he was united in matrimony by Rev. C. B. Schneder, D.D., on March 12, 1923, and three children: Rev. Wilbur W. Moyer, Boalsburg, Pa.; Mrs. Isaac R. Rutt, Philadelphia, Pa., and Mrs. Edwin C. Bechtel, Elizabethtown, Pa., and one grandchild, Mary Ruth Bechtel.

Funeral services were held in the First Reformed Church, Howard, Pa., Nov. 14, of which he was pastor for the past four years. Rev. D. R. Keener, president of West Susquehanna Classis, discoursed affectionately and eloquently on Ephesians VI:21, "Tychicus, a Brother Beloved and a Faithful Minister of Jesus Christ." He was assisted by Revs. W. E. Harr, W. A. McClellan, H. A. Hartman, Robert Thena, and G. A. F. Griesing, whom he ordained at Chicora about six years ago. Among the ministers present were Revs. R. D. Custer, A. S. Asendorf and three local pastors, Rev. W. E. Yingling, J. R. Seachrist, and L. F. Sheetz. Interment was made in the Fairview Cemetery on Nov. 15, Rev. F. D. Slifer officiating, assisted by Rev. T. L. Wentz, an intimate friend of the family. About four years ago his son, Rev. Wilbur W. Moyer, installed him as pastor of this, his final pastorate, but who can tell the glory of that transcendent installation which has superceded this one, by the great Over Shepherd!

—Wilbur W. Moyer.

#### MRS. IDA BELLE BLOOM

The First Reformed Church of St. Joseph, Mo., lost one of its valuable members in the sudden passing, at the age of 48 years, of Mrs. Ida Belle Bloom, the devoted wife of the pastor, Rev. John B. Bloom. As former superintendent of the primary department, and teacher of a class of boys in the Sunday School, treasurer of the Ladies' Aid Society, and a leader in the Woman's Missionary Society, she was an ideal pastor's wife, sharing his labors and honors through the 20 successful years of the present pastorate.

Her life bears witness to the worth of womanhood. She was gentle, modest, ever cheerful and kind. As a devoted wife and faithful mother of two boys she was a home maker. The mutual love and attachment was so unobtrusive and yet beautiful. She was a true friend of all, showing forth the spirit of the Friend of Friends, the spring of her Christian character and unselfish service. Her going is a real loss to the Church as well as to the pastor's home, where there was ever a welcome. There lingers a hallowing influence that will be an inspiration to others to be and do more for her Lord and Master.

The largely attended funeral service was held in the First Church, conducted by Rev. J. C. Horning, D.D., assisted by Rev. L. L. Hassenpflug, of Hiawatha, Kans., stated clerk of Kansas Classis, and the Rev. F. C. Klick, pastor of the Zion's Evangelical Church and president of the City Ministerial Alliance, each of whom brought a message of sympathy and cheer. Revs. G. Ulrich, C. Iffert and F. C. Schnuelle, neighboring Reformed ministers, were present as well as local city pastors: Drs. C. M. Chilton, First Christian; Jos. Rennie, First Presbyterian; C. Potter, Francis St. M. E., and Revs. A. Wilson, Congregational, and J. T. Bloom, Christian Church, cousin of Pastor Bloom.

The interment took place at Wilton Jet., Iowa, her former home, and the place of Rev. Mr. Bloom's former pastorate, during which she became his wife. Many friends gathered in the Church for the service conducted by Revs. J. M. Newgard and J. C. Horning. Her influence follows her.

—J. C. H.